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THE HISTORY
OF
NORRIDGEWOOK,

BY WILLIAM ALLEN.



DEATH OF RASLES.

NORRIDGEWOOK:
EDWARD J. PEET,

1849.

193

THE HISTORY

OF

NORRIDGEWOCK:

Man
COMPRISING

MEMORIALS OF THE ABORIGINAL INHABITANTS

AND JESUIT MISSIONARIES, HARDSHIPS OF THE PIONEERS,
BIOGRAPHICAL NOTICES OF THE EARLY SETTLERS,
AND ECCLESIASTICAL SKETCHES.

BY WILLIAM ALLEN.

"A man was famous according as he had lifted up axes upon the thick trees."
Ps. 74 : 5.

NORRIDGEWOCK :

PUBLISHED BY EDWARD J. PEET.

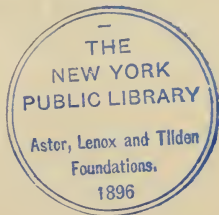
1849.

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THURSTON & CO., PRINTERS:

PORTLAND, MAINE.

P R E F A C E.

To the CITIZENS OF NORRIDGEWOCK, this Volume is respectfully dedicated.

The materials, collected with much expense and labor, have been for some time in a course of preparation. In the arrangement of the work, particular attention has been paid to its chronology. If aught of value or interest may be discovered within its leaves, — if its pages shall contribute to the laudable curiosity of those who love the faithful records of the past, or interest in any degree the descendants of the early settlers, the design of its publication will have been accomplished.

W. A.

NORRIDGEWOCK, 1849.

E. J. P.

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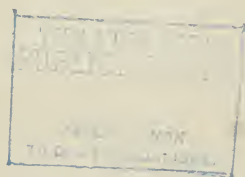
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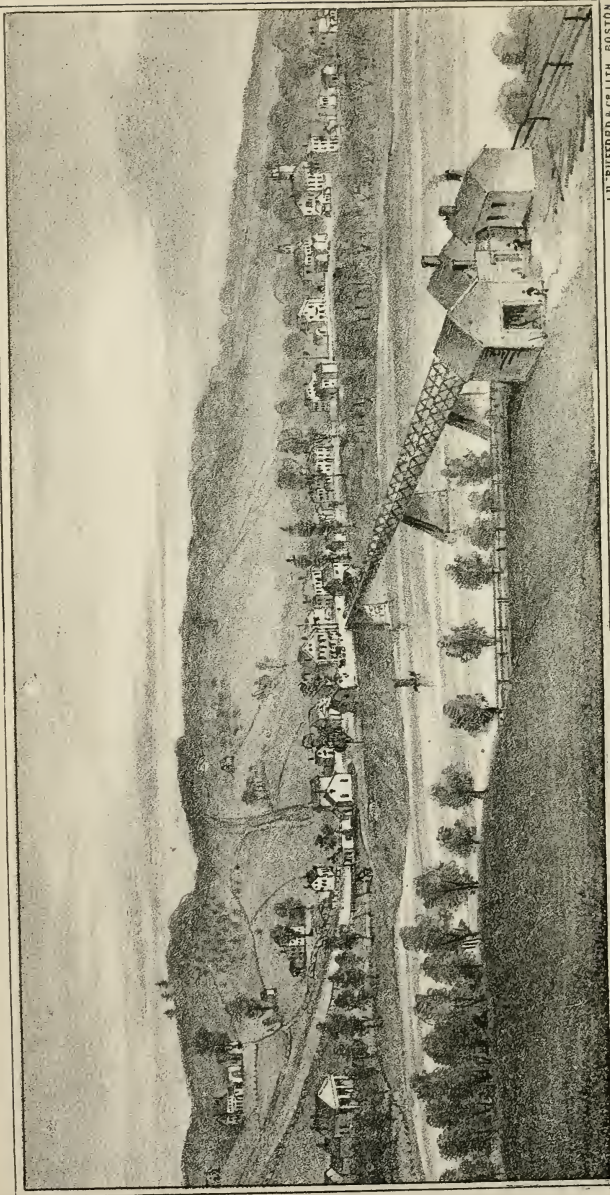
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J. H. BUFFORD & CO. LITH. BOSTON.

VIEW OF THE UPPER PORTION OF THE NORTH VILLAGE.
FROM THE HILL WEST OF DR. LYNDE'S BUILDINGS.

DRAWN BY C. F. KIDDER.

CHAPTER I.

THE ABORIGINES.

Names, Habits of the Indians, Various Accounts of the French and English, Policy of the French and English towards the Indians, Discoveries and Settlements in Maine, Sebastian Cabot, De Mont, Castine, Harlow, Hunt, Capture of the Indians, Weymouth, English settle at the Kennebeck, at Wells, La Tour, French and Indian Wars, Character of the Natives.

NORRIDGEWOCK is an Indian name, signifying *smooth water between the rapids or falls*; when the place was first discovered by the Europeans, this name was appropriated by the natives to that portion of the river which flows through the town. The Indians had distinct names for different portions of the Kennebeck. From the source of Moose river, one of the longest branches of the Kennebeck, through the lake, down to Norridgewock falls, (a short distance above this town,) it was by them called Orantsoak. This name was given not only to the upper part of the river, but also to Moosehead Lake. From Norridgewock falls to Skowhegan falls, it was called Nanrantsouak, or Norridgewock. From Skowhegan falls to Merry-meeting bay, the river received the name of Cana-

bais, or Kennebeck. From Merrymeeting bay to the mouth of the river, it was called Sagadahock.

Some of the early settlers were accustomed to call this place Ridgewock; others, Myridgewock. When the town was incorporated, an effort was made to abridge the name of Norridgewock, on account of its length, but the Legislature chose to retain the original name. Norridgewock is pronounced, according to the analogy of the word and the custom of the Indians, with the accent on the second syllable. It is at present more commonly pronounced with the accent on the first syllable.

The tribe of the natives who inhabited the valley of the Kennebeck, was known by the names they gave to the river. Originally, they were called Canabais, when their chief resided at Swan Island, in Merrymeeting bay; but after they were driven back by the incursions of the whites, they made Nanrantsouak their principal place of residence, and were then called the Norridgewocks.

This beautiful valley was once the haunt of the North American Indian, in the rudest and most barbarous state. When first discovered by Europeans, the Indians of Maine had no knowledge of the use of iron, or metals of any kind. Instead of a hatchet to cut their wood, they made use of a stone, rudely shaped in the form of an axe, with a wythe for a handle. Some of these stone axes are still preserved as curiosities. They had no bread nor salt. A little parched corn, a few dried acorns, the roots of vegetables, small twigs and bark of

trees; the animals of the forest in winter, and fish in summer, constituted their food. Their culinary utensils were made of birch bark, or the fibrous branches and roots of trees, plaited together in the form of a basket. They cooked their salmon, by filling a basket with water, and throwing in hot stones to make it boil. Their covering was the skins of the wild animals they captured. They had no permanent places of residence, except for the aged and infirm, but roamed from place to place, penetrating the depths of the forest in the winter, and descending the rivers to the sea shore in the summer, roving wherever game or fish could be found. The aged and infirm were often reduced to a state of starvation; and always suffered greatly during the winter, in their rude huts, unprotected from the snow and cold of this rigorous climate.

There were five tribes in Maine, when first discovered by the Europeans, all classed under the general name of the Abenakis. Of these, the Canabais, afterwards called the Norridgewocks, were the most formidable in war. The Indians, though united in their hostility to the English, were yet seldom at peace among themselves. They loved war, and cherishing resentments for a long time, they wreaked their cruel vengeance on those who had offended them; and thus, neighboring tribes seldom lived in peace. The Eastern Indians had, for several years prior to the settlement at Plymouth, been at open war with the Massachusetts, which continued till A. D. 1632.

The embellished accounts given by the Jesuit missionaries and the French historians, of the Indians of Maine, are, at first view, wholly irreconcilable with the familiar narratives of their savage cruelties, their wanton destruction of property, and the barbarous murders committed on our infant settlements. But a review of the history of the rival nations of Europe, from the time of the first discovery of the coast of Maine, in 1490, until the Indians were subdued — and a comparison of the policy pursued by the French settlers with that of the English colonists, will account for the discrepancy in the statements. The English writers of that day describe the Indians of Maine as “the very outcasts of creation, discovering no footsteps of religion, but merely diabolical,” “the veriest ruins of mankind,” “the most sordid and contemptible part of the human species.” On the other hand, the French Jesuits, who insinuated themselves among the Indians at about the same time, describe them as “docile and friendly,” “accessible to the precepts of religion,” “strong in their attachments to their friends, and submissive to the rites and ceremonies of the Catholic faith.”

The policy of these nations toward the Indians was as different as the estimate they placed on the character of the natives. The first Englishman that discovered the Kennebeck captured some of the natives, as if they had been wild beasts, and carried them to England, for a show. While, within two years of the settlement of Quebec by the

French, and before the landing of the Pilgrims at Plymouth, missionaries were sent to instruct the Indians in Maine, and relieve them from their wretchedness. By the blandishments peculiar to the French nation, the Jesuit missionaries succeeded effectually in winning the natives to the interest of France, and maintained undisturbed their establishment among them for many years. The policy of the French agents and settlers towards the natives, was conciliatory. By adopting their habits and manner of life — by supplying their wants and relieving them essentially from their wretchedness — furnishing them with knives, hatchets, and other instruments, the French were always regarded by the natives as their best friends. The friendship of the Indians was retained by the French, who adopted the habits of the natives, accompanying them in their hunting and fishing expeditions, in time of peace, and being the leaders of their predatory excursions, in time of war. By intermarriages between the French settlers and the natives, often with families of the chiefs, their interests were identified. The imposing ceremonies of the Roman Catholic Church had especial charms for the savages, and they received, with implicit confidence, all the instructions of the priests; and thus the powerful influences of Religion bound the natives strongly to the interests of France.

The English, on the other hand, attempted to exercise their authority over the Indians by force of arms; and, although the government enjoined

mild measures, their instructions were not obeyed. In many cases, the rights of unoffending natives were invaded by unprincipled adventurers, who acted from the depraved maxim, that "it was no sin to cheat an Indian." Cheated in trade, their lands occupied by the settlers, and even their persons sometimes forcibly seized and carried off, to be exhibited for a show in England, or to be sold into slavery in Spain — we cannot wonder that the Indians should regard the English with unrelenting hatred. Smarting under such personal injuries, the prejudices of the savages were inflamed by the artifice of their Jesuit priests, who taught them to consider the English as heretics, that ought to be exterminated.

The English settlers looked upon the aborigines as heathen of the most degraded character, "vessels of wrath fitted for destruction," and believed it to be the duty of the government to exterminate the whole race. With such views and feelings, provocations would necessarily arise, and the savages wreaked their vengeance indiscriminately on the settlements of their foes. The depredations and murders committed on these occasions were sometimes retaliated, with the same spirit of cruelty and revenge. In one case, to retaliate for a murder committed by the Indians at Richmond Island, the English hanged the first Indian they caught, although he was entirely innocent of the murder, and had committed no offence.

The Indian character must have appeared to the

French widely different from the exhibitions of savage nature, to which the English colonies were exposed. One party regarded the natives as friendly allies, whose sufferings they should alleviate, and whose character had many noble traits and excellencies. The other party looked upon them as bloody, merciless and degraded foes, without any redeeming qualities.

The national enmity, that for a long period had existed between France and England, was often demonstrated in open hostility and war. The grasping of each nation to secure as large a portion of the new world as possible; their interfering claims to the title and jurisdiction of this country; the grants of the same portions of the territory to different companies, by the two governments, often indefinite in their limits, and conflicting with previous grants and Indian deeds, and the base cupidity of individual adventurers, were the causes of constant hostility between the French and English colonies. To follow out a detailed account of the Indian murders and the startling events that took place, from the time of the first discovery of Maine by the Europeans, until the Indians were finally subdued at Lovell's fight at Pickwacket, and the destruction of the Indian village at Norridgewock in 1724, would exceed the limits intended in this history, and would be but a repetition of the accounts of Indian massacres with which all in New England have been familiar from childhood. A chronological list of the most important events

relating to the settlement of this State by the Europeans, and their intercourse with the natives, is given.

In 1497, Sebastian Cabot, an English navigator, discovered and coasted along the eastern part of the shores of Maine, and hence the English government claimed, for more than a century, the sole jurisdiction of the country, although no attempt was made by them to effect a settlement until 1607. The right of discovery was considered by the European nations as a valid claim to all the lands occupied by savages. In 1600, the French took possession of the Eastern part of Maine, built fishing huts, and traded with the natives. The French government from this time claimed jurisdiction of the territory of Maine, under the name of Acadia, which extended as far west as the Hudson river. In 1603, De Mont obtained a grant of the eastern part of the State, and the next year he erected a cabin at Schoodiac. In the year previous to De Mont's grant, the territory upon the Penobscot was given to Madame Generchelle, a French lady, and soon after a number of her countrymen established themselves as settlers at that place. These settlers adopted the habits of the natives, pleased with savage society they selected Indian wives, and devoted themselves to the excitement of the chase and the camp. Degraded by their association and manner of life, they were bigoted Roman Catholics, servile to the dictates of Jesuit priests. In 1607, De Mont, who had settled at Schoodiac, proceeded as far as

the Kennebeck, on a trading expedition, purchasing furs of the Indians. Here he erected a cross, and thus took possession of the country.

In 1608, Quebec was settled by the French, which became the head quarters of all the settlers in Acadia. From this place Jesuit missionaries were sent to Maine, to visit the French settlements, and instruct the natives. Baron Castine erected a fort or trading house at Castine, about the time of the settlement of Quebec. He married the daughter of an Indian chief. By his traffic with the Indians, he became immensely rich, and acquired an unbounded influence over the natives. Castine, the younger, a son of the Baron by his Indian wife, succeeded to his estates and the control over the savages.

While the French were thus extending their settlements, and ingratiating themselves into the favor of the natives, the English were not entirely unmindful of their claim, by the discovery of Cabot, to the jurisdiction of the territory. Voyages of discovery were made, and traffic with the Indians was sought. But a far different policy than that which the French had pursued, marked the intercourse between the English and the natives.

In 1602, Capt. Harlow seized two Indians at the Kennebeck, and three more near Cape Cod, whom he carried to England. One of these captives found means to return to his native land, two years afterwards. He pretended that he could discover to his captors a mine of silver, and they eagerly

accepted his proposal to act as their guide to this hidden treasure. But when the vessel arrived near Martha's Vineyard, he jumped overboard and swam on shore, leaving the English to their disappointment. The knowledge this savage had acquired, gave him an influence among his people. He became a leader of a party of his tribe, and was ever afterwards the inveterate foe of the English, against whom he had such cause of enmity. In 1604, Capt. Smith visited the Kennebeck for the purpose of discovery and trade with the natives. About the same time, Capt. Hunt, near the Kennebeck, enticed twenty of the Indians on board of his vessel, and then set sail. This infamous man-stealer carried the prisoners he had kidnapped to Spain, where he sold them for slaves.

In 1605, Capt. Weymouth discovered and sailed up the Kennebeck river. He also captured five of the "*salvages*," and carried them to England. He describes them, "like all that sort, kind till they had an opportunity to do mischief," — which, we may imagine, was the opinion the natives entertained of him and his people.

The first attempt at a settlement made by the English, was in 1607, when Thomas Popham built a fort at the mouth of the Kennebeck, erected several small dwelling houses, and left families in them to winter there. The Indians were at first friendly, but some disputes arose between them and the whites during the winter. The settlers suffered much from cold and privation; their store-house

was burnt, and they were seriously annoyed by the natives. The next spring, the discouraged settlers abandoned the place, and returned to England, giving no very favorable account of the country, or its inhabitants.

In 1623, a grant of Lyconia, which included all the territory of Maine lying west of the Kennebeck, was made to Richard Vinne and Thomas Oldham, and soon after, settlements were made in the county of York. King Charles the Second, in 1625, ceded to France, Acadia, without defining its limits; but it was understood to include all of Maine, east of the Kennebeck. Soon after this, the Plymouth Company obtained a grant of lands lying upon the Kennebeck, and settlements began to be made at different points. Prior to the year 1634, the English had created fort Popham, at Arrowsick; fort Richmond, near Swan Island, was built in 1719; fort Weston, in 1754, at Cushnoc, now Augusta; fort Halifax, at Ticonic, now Waterville, in 1755.

In 1650, La Tour, who had maintained under the French government an establishment upon the coast of Maine, furnished the Indians with guns and ammunition. It had been the policy of the English, previous to this time, to withhold warlike implements from the natives; but afterwards, the savages found no difficulty in obtaining a full supply, which they generally purchased of the French traders. In 1666, there was war between France and England. The Eastern Indians enlisted with the French, and their warriors spread desolation

throughout all the frontier settlements. The Norridgewocks were the principal actors in the destruction of Deerfield and Hatfield in Massachusetts. Called upon by the French Governor, they mustered at Quebec, and made their route by way of Montreal, and returned laden with plunder and captives, exhibiting the scalps of the English, frightful trophies of their valor and barbarity.

In 1675, occurred king Philip's war. 'This savage chieftain, perceiving the encroachments of the English settlers, rallied the native tribes to sweep, with a general destruction, the invaders from their soil. But they were defeated, and their power was broken. After the war, most of the Massachusetts and Narraganset Indians joined the Eastern Indians, or sought refuge in Canada, whence they continued to harass the frontier settlements of New England, until the final overthrow of the French in Canada.

In 1689, war was declared between England and France, which continued eight years. The opening of hostilities was signalized by several successful expeditions of the French and Indians. The settlement at Salmon Falls, Berwick, was destroyed by the savages in 1690, as well as the settlement at Casco Bay. In these predatory excursions, the Norridgewocks appeared to be the prominent actors.

In 1702, war was again declared, and although the tribes had assented to a treaty of peace with England, through the influence of the French, they broke this treaty in seven weeks after it had been

ratified. The same day the whole frontier of the English settlements, from Casco to Wells, was devoted to the flames, and the inhabitants to the tomahawk and scalping knife of the merciless savage. Not content with this destruction, the Eastern Indians afterwards penetrated into Massachusetts, as far as Ipswich. In these expeditions they were accompanied by the French, who made no effort to restrain their barbarous allies, in the cruelties they practiced upon our infant settlements for twelve years, when peace took place in 1713.

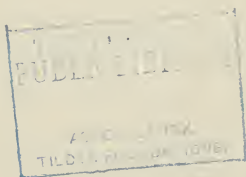
In 1744, war broke out again between England and France, which was terminated by the treaty of Aix la Chapelle. But by this time the power of the Eastern Indians was dissipated, and we hear of but little mischief that was done by them upon the settlements of the whites.

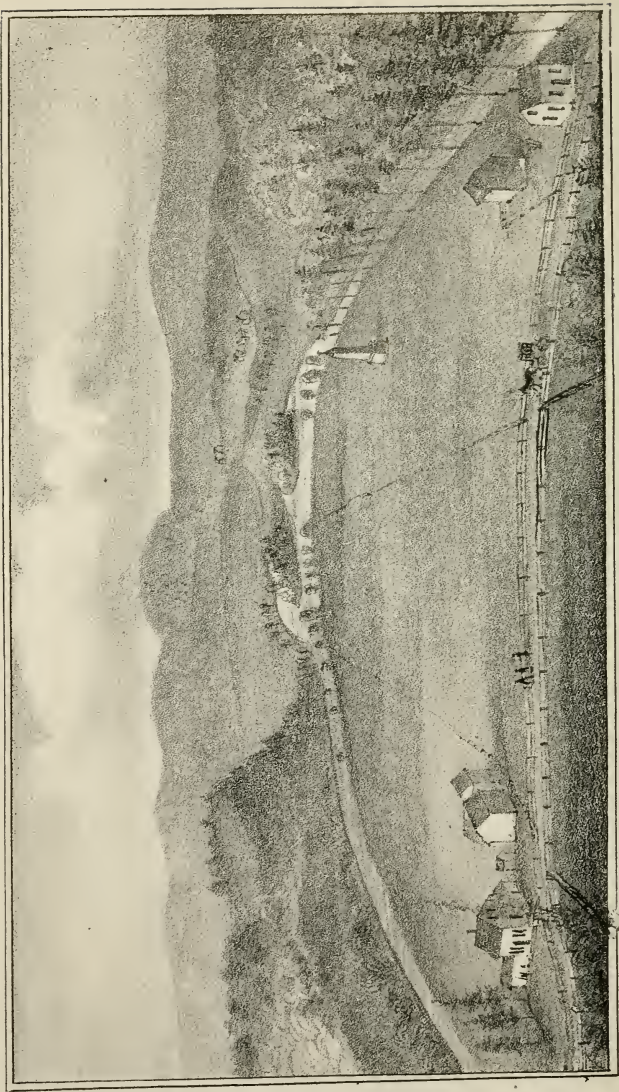
By this brief review of the history of our State, and the wars with the French and Indians, we may be better prepared to reconcile the conflicting statements concerning the Indian character.

Jealous and resentful, they brooded over an insult or an injury, until opportunity offered to wreak their vengeance on their foes, and then they were cruel in their revenge. Impatient of labor, and improvident for the future, they but half cultivated the fields, where they planted their corn, feasted upon the provisions they chanced to have, until they were wasted, and spent their time in indolence, when not driven by hunger to seek sustenance. They loved the excitement of the chase, and were

practiced in stratagems, in time of war. By their intercourse with the whites, they were more degraded; for they copied their vicious habits, without imitating their virtues. Yet there were some noble traits of character, that gleamed forth in the moral darkness. Faithful in their friendship, they were not ungrateful for favors they had received. They often gave utterance to noble sentiments, with rude eloquence, in the deliberations of their own councils, or in their conferences with other nations.

Our ancestors undoubtedly imbibed unwarrantable prejudices against the Indians, and we may not be able to do them justice. Their vicious deeds still dwell upon the memory, and cloud the pages of history. If their deeds of rapine and murder were occasioned by the inveterate hostility of Christian nations, and by the artful emissaries of a foreign foe, they are to be pitied rather than blamed.





VIEW OF "OLD POINT" FROM THE "HILL."

CHAPTER II.

NANRANTSOUAK OR NORRIDGEWOCK.

Description of the Village, Jesuit Missionaries, Briart and Massé Druellettes, Bigots, RASLES' Arrival among the Indians. Preaches among the Illinois, Stationed at Norridgewock, Life among the Indians, War with the English, Destruction of the Village, Death of Rasle, Character, Monument.

“Through the chapel’s narrow doors,
And through each window in the walls,
Round the priest and warrior pours
The deadly shower of English balls;
Low on his cross the Jesuit falls;
While at his side, the Norridgewock,
With failing breath, essays to mock
And menace yet, the hated foe,
Shakes his scalp trophies to and fro,
Exultingly before their eyes;
Till cleft and torn by shot and blow,
Defiant still — he dies.” — *J. G. Whittier.*

It has been often remarked, that the Indians, however degraded in their native state, displayed much taste and judgment in selecting the most eligible situations for their encampments and villages. Every spot where they attempted to establish a

permanent place of residence for their women and children was distinguished by the beauty of the surrounding scenery. But none of their encampments presented more attractions than "Old Point," where the Village of Nanrantsouak was situated. The Kennebeck, sweeping southward in its course about one hundred rods below the site of the village, receives the waters of the Sandy River from the west, then turning with a short curve, runs eastward for about one hundred rods, and then in a north-east direction for half a mile; thus forming a neck of land, containing nearly an hundred acres of intervale, including the elevated part where the village once stood. The site of the village was about twelve feet above the intervale, which lay to the south and east. A street or pathway, eight feet wide, settled about eight inches below the surface of the plain, and made perfectly smooth, was laid out in a straight line for half a mile, not far distant from the river, and parallel with the bank. The wigwams or huts were built on each side of this street. The church was originally constructed of branches, and covered with bark of the fir tree; but it was afterwards rebuilt, with hewn timber. This edifice, surmounted with a cross, stood a little back from the street, at the lower end of the village. Near the upper end of the village, a beautiful spring of water gushed forth from the bank of the river.

This was the most eligible situation in the State, for the Indians, in their mode of living. They

could raise their corn on the intervale below the village; and the fertile intervalles of the Sandy River, opposite "Old Point," were also cultivated by their squaws. The falls, two miles above the village, was one of the best fishing places on the river, which abounded with salmon, shad and alewives, before the fish were driven away by the mills, dams and obstructions of the white man.

Whittier, in his poem of "Mog Megone," describes the scenery around the village, as follows :

'T is morning over Norridgewock !
On tree and wigwam, wave and rock,
Bathed in the autumnal sunshine, stirred
At intervals by breeze and bird,
And wearing all the hues, that glow
In heaven's own pure and perfect bow,
That glorious picture of the air,
Which summer's light-robed angel forms
On the dark ground of fading storms,
With pencil dipped in sunbeams there —
And stretching out on either hand,
O'er all that wide and unshorn land,
Till, weary of its gorgeousness,
The aching and the dazzled eye
Rests gladdened on the calm blue sky
Slumbers the mighty wilderness !
The oak upon the windy hill,
Its dark green burthen upward heaves,
The hemlock broods above its rill,
Its cone-like foliage darker still ;
While the white birch's graceful stem
And the rough beechen bough receives
The sunlight on their crowded leaves,

Each colored like a topaz gem ;
 And the tall maple wears with them
 The coronal which Autumn gives,
 The brief bright sign of ruin near,
 The hectic of a dying year.

* * * * *

On the brow of the hill, that slopes to meet
 The flowing river, and bathe its feet,
 The bare washed rock, and the drooping grass,
 And the creeping vine, as the waters pass ;
 A rude and unshapely chapel stands,
 Built up in that wild by unskilled hands,
 Yet the traveller knows it a house of prayer,
 For the sign of the holy cross is there.

And should he chance at that place to be,
 Of a Sabbath morn, or some hallowed day,
 When prayers are made, and masses are said,
 Some for the living, and some for the dead ;

Well might that traveller start to see
 The tall, dark forms, that take their way
 From the birch canoe on the river shore,
 And the forest paths, to that chapel door.

Marvel to mark the naked knees,
 And the dusky foreheads bending there,
 While in coarse white vesture, over these,
 In blessing or in prayer,
 Stretching abroad his thin, pale hands,
 Like a shrouded ghost, the Jesuit stands.

The powerful tribe of Indians who made their principal encampment at this beautiful place, were early visited by French missionaries, from Quebec. We learn from Governor Lincoln's * manuscripts,

* Enoch Lincoln, the late Governor of Maine, was enthusiastic in his researches of all that related to the history of the In-

that in the year 1610, two Jesuits, Biart and Massè, visited the eastern part of Maine. Biart proceeded along the coast as far as the Canabais, or Kennebeck, and introduced the light and knowledge of his religious doctrines to the natives. They were so much pleased with the specimen he furnished them, of the excellency of his religion, that they immediately despatched messengers to the Governor of Canada, for a teacher of the same faith to come and reside among them. Gabriel Dreuellettes was appointed, and was the first Roman Catholic missionary regularly settled in the wilderness of the Kennebeck. He was a distinguished and well educated Jesuit, and, by his eloquence, he extended far and wide, to use the language of the Roman Catholics, "the glory and kingdom of God."

In 1646, he built a rude chapel at "Old Point." This missionary station was sustained by him and his successors of that order for many years. In the French war of 1674, the chapel was burned by English hunters. But on the return of peace, reparation was made by the government of Massachusetts, according to the stipulations of the treaty. Where the rude chapel stood, a new church of hewn timber, was erected by workmen sent from Boston.

Dreuellettes was succeeded in his missionary labors among the Indians of Maine, by the brothers,

dians of Maine. He left some manuscripts relating to the first Jesuit missionaries, drawn up in glowing terms. These were published, after his death, in the Collection of the Maine Historical Society.

Vincent and Jacques Bigot, of the family of Baron Bigot, in France. Vincent is represented as living with more than patriarchal simplicity among the Indians. He inspired them with zeal for their religion, and mode of worship. His domicil was a rude cabin of bark; his bed, a bearskin spread upon the earth; and his food, the coarse fare of the natives. It is supposed that Jacques Bigot remained at Norridgewock, till the arrival of Rasles.

Sebastian Rasles, (or Ralle,) a man of good sense, sound learning, and pleasing address, belonging to a respectable family in France, was appointed a missionary to this station. An enthusiast for his religion, he consented to relinquish the comforts of civilized life, the endearments of home, and the pleasures of refined and polished society, to live with the Indians in their rude huts, for thirty-five years, in the wilds of the Kennebeck. From his letters* to his brother and nephew, we learn that in the summer of 1689, he embarked at Rochelle, and after a pleasant voyage of three months, arrived in Quebec. Having applied himself diligently to the study of the Indian language, his first station was in a village of the Abenakis nation. Here he found about two hundred natives, most of them professing to be Christians. After living two years in this village, he received an order from his superiors to go to the Illinois, who had lost their missionary. It was a difficult and perilous journey,

* See Rasles' letters to his nephew and brother in the Appendix.

but he immediately commenced his preparation, and in August, 1691, he started in a canoe, to go "more than eight hundred leagues;" traversing the vast lakes, he and his companions landed every evening, and considered themselves fortunate if they could find some flat rock on which to pass the night. Their only shelter when it rained, was the canoe turned bottom upwards. They encountered still greater risks, when in their frail birch bark canoes, they passed down the rapids in the rivers. Their frail boats were liable to be dashed into a thousand pieces, if they struck upon the rocks in these rapids. Suffering from hunger whenever game became deficient, they lived upon the lichens or '*rock tripe*,' which furnished them with a miserable sustenance. But at length they reached their place of destination.

Here he remained preaching for two years, and was again recalled by his superior, sent once more to labor among the Abenakis, and was appointed to the station at Nanrantsouak. Here he found a convenient church, erected of hewn timber, highly decorated, ornamented and embellished with paintings, with a set of silver plate for sacramental uses, and a large number of converts. All were ready to receive him as their spiritual guide. Those who had not been enrolled on the register of the church, having been put on probation a proper time, after receiving suitable instruction, were admitted and baptized. He trained from thirty to forty young Indians, neophytes, to assist him in performing re-

ligious services. He obtained for them surplices and other suitable dresses and insignia, in which to perform their acts of worship.

Two chapels were erected, one at the upper part of the village, and the other below, in which they assembled, morning and evening, for singing and prayer. The design in having these chapels at the two extremes of the village was, that the Indians might be reminded of their duty in passing them, whenever they left their village on their hunting and fishing excursions. He says his young Indians sung most delightfully, and no persons could be more circumspect and devout than were the natives in their religious duties. In a manuscript of *Rasles*', preserved in the library of Harvard College, he says, "Here I am, in a cabin in the woods, in which I find both crosses and religious observances, among the Indians. At the dawn of the morning, I say mass in the chapel, made of the branches of the fir tree. The residue of the day I spend in visiting and consoling the savages; a severe affliction to see so many famished persons, without being able to relieve their hunger."

The game had become so scarce in this country, that for many years the Indians found but few moose or deer. The bears and beavers had also become very rare. Their principal food was Indian corn, beans and pumpkins.

They prepared their corn, by grinding it between two stones into a coarse hommony, which they often seasoned with fat, or with dried fish. When the

corn failed, they sought for acorns or ground nuts. Rasles found the most difficulty in reconciling himself to the cookery of the natives. They perceived his repugnance, and thought it strange, when they had learned to pray as he did, that he could not learn to eat as the Indians. Yet their habits and food were so disgusting, that he preferred to prepare his own food, in his lodge; often living upon a few kernels of parched corn, or a few acorns. The Indians were always anxious to have him go with them in their fishing excursions, and would make use of much etiquette to persuade him to accompany them. They would choose a committee, to confer with him in the most diplomatic manner, informing him that their young men were about to go to catch fish and ducks, that it would be hard for them to abandon their Prayer, and that they should be happy if he were with them, so that they should not interrupt their devotions. His answers were framed in the same style. Instead of a direct consent, he would reply, that he was always pleased when he could make his children happy. They would then express the most enthusiastic joy at the result of their talk. Every facility in their power was cheerfully afforded by them, that their devotions might not be interrupted. They carried with them their chapel furniture, and a board about four feet long, which, with the necessary supports, served for an altar. On arriving at their place of encampment, the first thing was to erect a tent for their chapel, which was hung with silks and beau-

tiful cloths, and carpeted with mats and bear skins. The altar was here erected, and divine service was performed as in the church.

Rasles did not confine himself to the spiritual functions of his ministry. He had to act oftentimes as an umpire in settling their little differences, and as a physician, in ministering to their wants when sick. But one of the most important offices he sustained, was that of agent for the French Governor in Quebec. As the English settlements were much more convenient of access to the Indians, for the purpose of barter, fears were entertained that the natives would be detached from their alliance with the French. The strongest tie that bound them was their religion; and the Jesuit took good care to assure them, that "if they gave themselves up to the English, they would soon be without a missionary, without a sacrifice, without a sacrament, and without any exercise of religion." Thus taught to regard the English as enemies of religion, we need not wonder that the natives persisted in refusing every allurement held out to induce them to forsake their old allies, and come over to the interests of those whom their spiritual dictator regarded as heretics, with whom no faith should be kept.

About the commencement of the war between France and England, in 1702, Governor Dudley sought an interview with the Eastern Indians, to induce them to remain at peace. The council assembled at Casco, on the 20th of June, 1703. A

full deputation from most of the Indian tribes in this State was present. Rasles accompanied the Norridgewocks, to assist them in their consultation, hear the propositions that might be made by the Governor, and to take care that no answers should be returned by the natives, contrary to their religion or the interest of the French. He did not intend to appear before the Governor, or that the English should know that he was with the Indians. As they approached the fort, they were saluted by the English with a discharge of the cannon of the fort, to which the two hundred canoes of the savages responded by a discharge of all their guns. Immediately on the appearance of the Governor, the Indians hastily landed, and Rasles found himself in the presence of those from whom he had intended to be concealed. The English were as unwilling to see the Jesuit at this council, as he was to be seen by them. The conference was conducted in the most friendly manner, a treaty of peace was made, and confirmed by the acclamations of the savages.

The Norridgewocks had scarcely reached home, when messengers came from the French Governor at Quebec, stating that there was war between France and England, and calling upon these savage allies to break the treaty they had just made with the English, and once more take the hatchet.

A council was called, and it was decided to commence hostilities. The young people were ordered to kill the dogs, to make a war feast; and as they

danced around the kettles that contained their food, two hundred and fifty of these savage warriors engaged themselves to enter immediately on the bloody work of massacre and destruction. A day was appointed by the priest for them to come to confession; and thus the sanctions of religion were given to their cruel enterprise of exterminating the English. In order more suddenly and extensively to effect their work of carnage, they were divided into small parties, who were thus addressed by the chiefs, as they assigned their work of slaughter to each band:—"To you, we give this village to devour; to those others, we give this settlement, &c." Thus, on the same day, the war whoop of the savages was sounded from Casco to Wells, and the inhabitants were startled from their burning houses, to meet the tomahawk and the scalping knife, or dragged into a wretched captivity. The Norridgewock warriors returned in triumph to their village, each one with two canoes loaded with the plunder they had taken. Frequent irruptions were made by the Indians during the war. But the Norridgewocks also were doomed to suffer in these hostilities. While their warriors were absent, in 1705, the English made a sudden descent upon the village, under Col. Hilton. The church was burned and the wigwams destroyed.

On the return of peace, a deputation of the principal men among the natives visited Boston, for the purpose of procuring workmen to rebuild their church. The Governor received them very court-

ously, and offered to rebuild their church and send them an English minister, if they would send back Rasles to Quebec. The indignant Indians replied, "Keep your minister and your gold, we will ask assistance of our father, the French Governor." But workmen were sent from Boston, who rebuilt the church in a manner which was perfectly satisfactory to the Indians and their priest.

The peace of 1713 was soon broken by the jealousy of the Indians and the machinations of the French.* The natives saw with alarm the gradual encroachments of the English settlers on their hunting grounds, and they were often goaded to revenge by the unscrupulous conduct of adventurers who thought it no sin to cheat an Indian. The French feared that the prosperity of the English settlements would be fatal to their power in North America. Instructions were sent by the French Governor, Vaudrieul, to the Jesuits, Rasles and La Chasse, to awaken the hostility of the savages, so that they might constantly harass the English, and if possible, drive them from the State. At a conference at Arrowsick, held by Governor Shute with the Indians, in 1717, they demanded that no further encroachments on their territory should be made by the settlers, and complained of the injuries that had been inflicted on them by the unprincipled traders, who had defrauded them of their property. The existing difficulties were removed, and the peace of

* Willis' History of Portland, Part II, page 30.

1713 was again confirmed. But the causes of irritation were not yet taken away. French influence was still felt in the councils of the savages, awakening their jealousy and exciting them to acts of hostility. Brooding over the wrongs committed upon their nation, and having their merciless purposes of revenge hallowed by their religion, they were determined to sweep from their country those heretics, who had invaded their hunting grounds, and before whose presence the red man perished.

In 1719, the Indians once more made their demands that the English should remove from their country; but they were prevented from open acts of hostility by a small force stationed on the frontiers of the English settlements. The next year, parties of the Norridgewocks committed some depredations on the settlers — killing their cattle and threatening their lives; but further manifestations of ill feeling were prevented by the arrival of Col. Walton, with 200 soldiers, who had been detached to guard the frontiers.

In August, 1721, a party of 200 Indians, who were well armed and under French colors, came to Arrowsic, to have a conference with Capt. Penhallow, who had the command of the fort at that place. They were accompanied by the priests, Rasles and La Chasse; M. Crozier, from Quebec, and a son of Baron Castine. Nothing was effected by this meeting, for the influence of the priests was so great over the natives, that no agreement could be made with them by the English, that would

compromise the interests of the French. The Indians resisted every attempt that was made to draw them into a conference, without the presence of their missionaries. And, as the French desired, the council was broken up; the Indians leaving a letter to the Governor, in which they complained of the encroachments of the settlers, on the inheritance which the Great Spirit had given to the red man. They threatened, that if the English did not remove from their lands within three weeks, they would kill the settlers, burn their houses, and destroy their cattle.

The government, knowing the influence which the Jesuits exerted over the savages, and judging truly that there would be no lasting peace, while these jealous natives were the servile instruments in the hands of the French, determined to capture Rasles, and carry him to Boston. To effect this purpose, Col. Thomas Westbrook was sent with 300 men to Norridgewock. But some notice of their approach having been given to the villagers, the missionary immediately suspected the object of this force, and escaped with haste into the forest. Search was made for him by the English soldiers, without success, although one approached within a few paces of the very tree behind which the old priest was concealed. Unable to secure the person of Rasles, the English carried away the "strong box" which contained his private manuscripts. Among these papers was found the correspondence between Rasles and the Governor of Canada. The

machinations of the French against the English settlers, and their policy in arousing the hostility of the merciless savages, were fully exposed.

The expedition having proved a failure, the government endeavored to avert the ill consequences which would flow from the attempt. They sent presents to the chiefs, with apologies to soothe the Indians. But the invasion of their beautiful village by the hated foe, and the attempt of heretics to seize their aged priest, whom they loved as their father, and revered as the ambassador of heaven, stimulated the Norridgewocks to take vengeance on those who had insulted them. Revenge is always sweet to the savage; and this people needed but little, at any time, to excite them to engage in an expedition which promised to gratify their deadly hatred against the English.

A war party of sixty men, in twenty canoes, captured nine families of the whites near Merry-meeting Bay, and committed depredations on the settlements along the coast east of the Kennebeck. Another party surprised the village of Brunswick, which they destroyed — and followed up their success by attacking other places. When the Governor and council heard of the destruction of Brunswick, they made a formal declaration of war against the Norridgewocks. The Indians did not succeed in their attempt to take the fort in Georgetown, but they killed fifty head of cattle, and burned twenty-six dwelling houses. An expedition was sent against the Norridgewocks, under Capt. Harmon,

in February, 1723, which proved unsuccessful ; for the English were unable to reach the village through the deep snows of winter. The natives remained secure in their retreats until spring opened ; then, according to their usual mode of conducting warfare, they divided themselves into small parties, and harassed all the frontier settlements. During the first campaign, the Indians were successful in their attacks on the settlements of the whites — burning their houses, plundering and murdering the inhabitants, and eluding pursuit. Although the government had offered a premium for Indian scalps, and strengthened their detachments in the various forts on the frontier, yet the savages were not prevented from making their murderous inroads, and bearing back their plunder and the bloody trophies of their prowess.

At length, more energetic councils prevailed, and effectual measures were taken to break the power of the Norridgewocks. In August, 1724, two hundred and eight men, under the command of Captains Harmon and Moulton, were sent to the head quarters of this warlike tribe. Proceeding up the Kennebeck, they landed at Winslow, left their boats with a guard at that place, and then marched cautiously along the banks of the river. When they approached the enemy, the force was divided ; a part making a circuit, so as to enclose the village. Most of the warriors were absent on an expedition, while destruction was about to fall upon their wives and children. It was nearly noon, when the unsus-

picious natives were thus surrounded by their enemies. A few soldiers discovered themselves to the villagers; a young Indian seeing them, gave the war whoop, and rushed into his cabin for a musket. The alarmed inhabitants immediately seized their weapons, and fired upon the invaders, but so precipitately, that no damage was done. The English soldiers, as they had been directed, reserved their fire until they were within pistol shot, when the slaughter of the savages was terrific. Their ranks were broken, and they fled to meet the fire of the whites, who were advancing from above the village. Hemmed in on every side, men, women and children rushed to the river, and were shot down indiscriminately in the water.

Orders had been given that Rasles should be taken alive; but the excited soldiers could not be restrained; as the priest made his appearance, he was pierced with the bullets of the English. Thus fell the aged pastor amidst the carnage and destruction of his slaughtered flock. The church was plundered of its plate, and burned with the cabins of the Indians; and to make the work of destruction sure, the standing corn on the intervalles was also cut down and burned.

There is a manuscript account of this transaction, in the hand-writing of Rev. William Holmes, who was at this time the minister at Chilmark, Mass. In his journal, under date of Aug. 30, 1724, he says: "I heard lately, that we had obtained a considerable advantage over the Eastern Indians,

How English

at Norridgewock. Captain Harmon, with one hundred and six men* under his command, came to Ticonet on the 10th of August. There he left his boats, and forty men to guard them. Upon his arrival at Norridgewock, Aug. 12, † 1724, about noon, finding the Indians secure in their houses, he ordered twenty-two men to discover themselves to them first; while the rest had so posted themselves, that the Indians could not avoid them, but by running into the river. The number of fighting men among them was reckoned to be sixty, besides women and children. When they came out of their houses, they gave a prodigious shout, in token of defiance of so small a number, and fired upon them, but without doing any damage. Upon the appearance of the rest of the army, they fired two vollies more, and then took to the river with their women and children, having lost about twenty of their number on the spot, without so much as one man killed or wounded on the side of the English. They were fired upon in the water, with great slaughter. It is thought that the number killed and wounded cannot be less than eighty. The scalps of twenty-eight of them were brought to Boston; of which number, their priest's and Bombazin's were two."

The soldiers, having accomplished the work of destruction, and scalped the slain, retired from the scene of desolation and carnage. The few scatter-

* Also 102 men under Moulton.

† Old Style.

ed survivors of the Norridgewocks assembled where once their beautiful village stood, to weep over the dead, and perform the rites of burial. Their first care was to find the mangled remains of the missionary, whose body they washed, and shedding many tears, they buried him deep below the altar, where once he stood to teach them the things that pertain to the spirit world. Their chief, Bombazin, was also among the slain, and as they committed his body to the earth, they grieved to think no prayer was uttered by priestly lips, and no burial service was pronounced over the grave of the mighty chief, where, for so many years, it had not been omitted, when the feeblest child was buried. When their mournful task was done, and the rude cross was erected to mark the spot, they took their muskets, and turned to bid farewell forever to that home of their childhood, endeared to them by so many associations. Their place and their tribe were alike destroyed—the few survivors mingled with the Penobscots and others—and the name of the Norridgewocks was blotted from the register of Indian tribes.

Rasles, whose tragical death we have noticed, was distinguished for his literary attainments. He was thoroughly educated, and wrote the Latin with classical purity. He made himself fully acquainted with all the Indian dialects, and prepared a dictionary of the Abenakis language, which is preserved in the library of Harvard College. He taught many of the Norridgewocks to write, and

held a correspondence with some of them, in their own language.* He was a zealous Catholic, and devoted himself to the service of the church. He was mild in his manners, and convincing in his speech; his conversation had a charm, that would compel the savages to listen to him. He knew how to adapt his language to their modes of thought, and to communicate the doctrines of his religion to those who had been entirely ignorant of the truths of revelation. Patient in suffering the inconveniences of a life among savages, and active in relieving the wants of those whom he came to assist, he toiled on in his great work of imparting knowledge to the ignorant, and elevating the degraded.

The only shade that rests upon his character, is the agency he exerted in exciting the Indians to war against the English settlements. If he did not directly urge on the savages to massacre the whites, he certainly did not use the great influence he had over their consciences, as spiritual dictator, in restraining them from their murderous inroads. But his conduct in this respect admits of this palliation, that he obeyed the instructions of the French Governor; and we should not judge one who lived so near the times of the frightful massacre of Protestants on St. Bartholomew's day, by the light which is now spread over the civilized world.

Old Point has long been cultivated, and the plow

* Willis' History of Portland, Part II, page 34.

of the husbandman passes over the site of the Indian village, sometimes turning up the relics of the aborigines. About forty years since, a tree on the Point having been uprooted by the storm, there was found beneath it the bell of the Indian chapel.

Whittier, in the poem from which we have already quoted, thus describes the destruction of the Norridgewocks :

In one lone village hemmed at length,
In battle shorn of half their strength,
Turned like the panther in his lair,
With his fast flowing life-blood wet,
For one last struggle of despair,
Wounded and faint, but tameless yet !
— Hark ! what sudden sound is heard,
In the wood and in the sky,
Shriller than the scream of bird,
Than the trumpet's clang more high ;
Every wolf-cave of the hills,
Forest arch, and mountain gorge,
With an answering echo thrills.
Well does the Jesuit know that cry,
Which summons the Norridgewock to die ;
He listens, and hears the rangers come,
With loud hurrah, and jar of drum,
And hurrying feet, for the chase is hot,
And the short, sharp sound of the rifle shot,
And taunt and menace, answered well
By the Indian's mocking cry and yell,
The bark of dogs, the squaw's mad scream,
The dash of paddles along the stream,
The whistle of shot, as it cuts the leaves
Of the maples around the church's eaves,

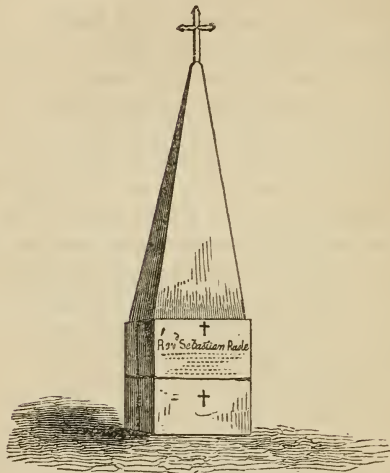
And the gride of hatchets fiercely thrown
On wigwam, log, and tree, and stone.

* * * * *

Hark! from the foremost of the band,
Suddenly bursts the Indian yell;
For now on the very spot they stand,
Where the Norridgewocks fighting fell;
No wigwam smoke is curling there,
The very earth is scorched and bare.
And they pause, and listen to catch a sound
Of breathing life; but there comes not one,
Save the fox's bark, and the rabbit's bound;
But here and there on the blackened ground,
White bones are glistening in the sun.
And where the house of prayer arose,
And the holy hymn, at daylight's close,
And the aged priest stood up to bless
The children of the wilderness,—
There is naught save ashes, sodden and dank,
And the birchen boats of the Norridgewock,
Tethered to tree and stump and rock,
Rotting along the river bank.

In 1833, Bishop Fenwick, of Boston, having purchased an acre of land at Old Point, where the church formerly stood, with a passage way to the road, made preparations to erect a monument in memory of Rasles. This was raised on the 23d of August—the anniversary of the destruction of the church and village—and consists of a granite obelisk, three feet square at the base, and eleven feet high, placed on a granite basement and table stone, four feet square, and five feet high. The obelisk is surmounted by an iron cross, two feet high; making

the whole height to the top of the cross, eighteen feet.



RASLES' MONUMENT..

The following inscription, in Latin, is engraved on a granite block in the south side of the basement:



REV'S. SEBASTIANUS RASLES, natione Gallus, e societate Jesu missionarius, aliquot annos Illionois et Huronibus primum evangelans, deinde per 34 annos Abenakis, fide et charitate Christi verus apostolus, periculis armorum interritus, se pro suis ovibus mori paratum sæpius testificans, inter arma et cædes ac Pagi Naurantsouack [NORRIDGEWOCK] et Ecclesiæ suæ ruinas, hoc in ipso loco, cecidit tandem optimus pastor, die 23^o Augustii, Ann. Dom. 1724.

Ipsi et filiis suis in Christo defunctis, monumentum posuit Benedictus Fenwick, Episcopus Bostoniensis, dedicavitque die 23^o Augustii, A. D. 1833. A. M. D. G.

TRANSLATION.

Rev. Sebastian Rasles, a native of France, a missionary of the Society of Jesuits, at first preaching for a few years to the Illinois and Hurons, afterwards, for thirty-four years, to the Abenakis, in faith and charity a true apostle of Christ, undaunted by the danger of arms, often testifying that he was prepared to die for his flock; at length, this best of pastors fell amidst arms, at the destruction of the village of Norridgewock, and the ruins of his own church, in this very place, on the 23d day of August, A. D. 1724,

Benedict Fenwick, Bishop of Boston, has erected this monument, and dedicated it to him and his deceased children in Christ, on the 23d of August, A. D. 1833. To the greater glory of God.

A large concourse of people, estimated at three thousand, assembled to witness the ceremony of the dedication, and to listen to an interesting address on the character of Rasles, by Bishop Fenwick.

This monument was thrown down two years afterwards, by mischievous persons, at the instigation of strangers from Boston, whose prejudices were excited against the Catholics. It was immediately replaced by some of the citizens of Norridgewock, and remains a humble and harmless memento of the place where the Indian church once stood.

CHAPTER III.

ENGLISH GRANTS AND LAND TITLES.

King James' grant to the Plymouth Council, Grant to the Plymouth Colony, Kennebeck Purchase, Grant of Laconia to Gorges, McKechnie's Survey, Settlers at Canaan, Farrington's Survey, Description.

IN order to understand the history of this and the adjoining towns, it is necessary to recur to the first settlement of the Pilgrim Fathers at Plymouth. At that time, the English government assumed the title and jurisdiction of all the lands in New England, and made extensive grants to companies and individuals.

In 1606, Sir Ferdinando Gorges and Sir John Popham, becoming deeply interested in planting a colony in North America, succeeded in enlisting many of the first names in England in behalf of the enterprise. Two companies were formed; one called the London Company, by whom the first English colony was planted at Virginia; the other, the Plymouth Company, who despatched an expedition to settle in North Virginia, as this part of North America was then called. The expedition

fitted out by the Plymouth Company, commenced a settlement near the mouth of the Kennebeck, in 1607. But this settlement was abandoned the next year. By the efforts of Gorges, a new company was formed in 1620, and a grant was made by King James to this corporation, known by the name of "the Council established at Plymouth, in the County of 'Devon, for the planting, ruling and governing of New England, in America, of all the territory, from the fortieth to the forty-eighth degree of north latitude.

The Pilgrims, after their settlement at Plymouth, found themselves without a legal title to the soil, and, in the name of William Bradford, they obtained a patent from the Council of Plymouth, in 1629, by which was granted to them the territory of the colony, and a tract of land, extending from the Cobbossee Contee to the falls of the Nequamkike,* and the space of fifteen miles on each side of the Kennebeck. This grant, by subsequent arrangement and consent, extended to and included the whole of Norridgewock, and all the lands lying between this town and Woolwich, extending back fifteen miles, on each side of the Kennebeck.

In 1661, the Plymouth colony conveyed their right to this tract of land to Antipas Boies and others. These persons and their heirs held this territory for nearly a century, without making any efforts to effect a settlement. In 1749, a meeting of

* It is not known, to this day, what place was intended by "the falls of Nequamkike."

the proprietors was called ; and in 1753, they were incorporated, under the name of "Proprietors of the Kennebeck Purchase, of the late colony of New Plymouth," but they are commonly known by the name of the Plymouth Company. The meetings of the Company continued regularly, from 1749 to 1816, when the proprietors sold out their remaining interest at auction, and the Company was dissolved.

Before the Council at Plymouth had granted to the Plymouth colony the lands lying on the Kennebeck, they had granted Laconia, or all the lands situated between the rivers Merrimack and Sagadahock, extending back to the great lakes and the river of Canada, to Sir Ferdinando Gorges and John Mason. This was in 1622. These proprietors divided this territory between them; Mason taking out a separate patent in 1629, for that portion lying south and west of the Piscataqua, which he called New Hampshire. The remaining portion became the property of Gorges, who gave the territory the name of New Somersetshire, in compliment to his native county. In 1640, the patent from the Council at Plymouth to Gorges was confirmed by a new charter from the Crown, and the territory was first styled the Province of Maine. The government of Massachusetts laid claim to this territory, and after a long controversy, it was decided in favor of the heirs of Gorges. But Ferdinando Gorges, the grandson of the old Lord Proprietor, sold out his title to Massachusetts, in 1677, and thus Maine became annexed to that commonwealth.

In 1767, the Plymouth Company, wishing to encourage settlements on their lands, as there were at this time no settlers above Waterville, and desiring to make a partition of a portion of their lands among individual proprietors, employed Doct. John McKechnie to survey twelve lots on each side of the Kennebeck, called the great lots. Directions were given that these lots should be three hundred and six rods wide on the river, and extend back fifteen miles; and that two settlers' lots, of two hundred acres each, should be laid out on each of the great lots fronting on the river. As the settlers' lots were seventy-five rods wide, one half of the front of the great lots was given to those who would settle thereon.

The recitals in the grants made by the proprietors of the Kennebeck Purchase, or the Plymouth Company, as they are better known, contain historical facts which are of general interest.* All the original grants to settlers in this town are of the same tenor, except the conditions as to settling duties. In 1770, after Doct. McKechnie had made his survey of the great lots, the proprietors found that additional inducements were necessary to procure settlers on the remote parts of their lands, they concluded to give a lot of two hundred acres to each person who would settle on their lands, in this town or Canaan, (including what is now Bloomfield and Skowhegan,) "on condition that he actually settled

* A copy of the grant of one of these lots, extending into the town, and including about one seventh part of it, is inserted entire in the appendix.

or dwelt thereon for the space of ten years, built a dwelling house thereon, and within three years of the time of his removing on said land, should clear up and put into grass five acres." Afterwards, a provision was put in many grants, requiring each settler to work two days in a year on the public road; and to contribute to the support of the Gospel, or to work two days in a year on a meeting-house. They made arrangements with many who were disposed to listen to their proposals, for the appointment of a committee of three, who were to have an oversight of the settlers, and who were empowered to give certificates to those who should perform the conditions, called "settling duties," so that they might obtain the title to their farms in due time.

In 1771, under these encouragements, Joseph Weston, of Littleton, Massachusetts, a man advanced in life, who had seven sons, the ancestors of all the Westons in this county, Peter Heywood and Jonathan Oakes, who also had families, Isaac Smith and two other young men, all from the same vicinity, came to Ticonic in the summer season. They explored the country as far up as the Old Point, at the mouth of Sandy river. They found that the intervalles, in many places, had been cleared by the Indians a long time before, also many of the small islands in the river. The places cleared were covered with wild grass; from which they procured hay sufficient to winter a yoke of oxen, and one or two cows. Mr. Oakes commenced

clearing land, and built a house near the great eddy. Mr. Heywood commenced his settlement on the farm now owned by Abraham Wyman. Mr. Weston, who is regarded as the first settler in Canaan, (now Bloomfield,) commenced on the farm now owned by Phineas Currier, built a log house near the bank of the river, and made preparations to remove his family to that place in the fall. He, however, did not get any farther than Pownalton, where the vessel was stopped by the ice, and he was obliged to remain there and at Vassalboro with his family, until the next spring. One of his sons, the late Eli Weston, Esq., then about twelve years old, and Isaac Smith, who was eighteen years of age, came with a yoke of oxen and two cows, and wintered in Canaan. In April, 1772, Mr. Weston arrived at his new home in the wilderness. Mr. Heywood, Mr. Oakes, and two others, soon after came and settled upon the lots they had commenced clearing.

During the summer of 1773, the proprietors employed John Jones, formerly of Concord, Massachusetts, a noted surveyor, called Black Jones, to run out lots for settlers. He surveyed the greater part of what is now Bloomfield, a part of what is now Skowhegan, and extended his survey on the south side of the river, up into Norridgewock, as far as the upper line of the land now owned by George Farnsworth, at the "rips," so called. His whole survey he named "Canaan Plantation."

In the summer of 1774, Thomas Farrington was

sent by the proprietors, to survey lots for settlers in Norridgewock. His instructions were, that he should run out lots, seventy-five rods in width on the river, and extending back one mile and one third of a mile, so as to include two hundred acres in each lot. He commenced with lot No. 61, at Skowhegan Falls, which was granted to Eleazer Spaulding, for his services as one of the committee, without requiring the usual "settling duties." Spaulding then lived in Pepperell, Massachusetts; he afterwards sold his right to Daniel Steward, Esq., and the lot is now owned by the Messrs. Coburns and others, comprising a portion of Skowhegan village. Farrington did but little more than to take a survey of the river, mark the corners of the lots on the bank, and return his plan with two hundred acres laid down on each lot, according to his instructions. But upon the actual measurement of his lots, by the bounds marked on the banks of the river, and by the range lines designated on his plan, they are found to contain, on an average, two hundred and forty acres, and some lots contain three hundred acres. None of the lots are less than eighty rods wide, and some are ninety or more. His manner of surveying, from the Village lot up to Old Point, was to put up his bounds on the north side of the river, set his compass, and take his course across the river in a direction with the side lines of the lots, and send a man across in a canoe, to mark a corner on the south side of the river. He then took the canoe, with his baggage, up the river,

and let the chainmen work their way along the bank of the river, in the best manner they could, until they had run out the seventy-five rods; he would then come on shore, and guess at the necessary addition for the crooks and turns, and after making what he considered a liberal allowance, he would mark a corner, and send a man across the river to mark a corner on the opposite bank. In this way, all the corners on each bank are, or ought to be, opposite one with the other. The lots on the north side of the river were numbered from 61 to 94, which is at the Old Point. The lots in the north part of the town are designated by the letters of the alphabet, from *A* to *O*. The village lot, lying in the bend of the river, is marked *Æ*, and contains three hundred acres. A gore in the northeast corner of the town was not then lotted. The whole number of lots was fifty on the north side of the river, and twenty-one on the south side. He extended his survey up the Sandy river, about two miles, into what is now Starks, but was formerly called Little Norridgewock. Farrington called the whole of his survey Norridgewock.

The village, a mile southeast of the centre of the town, is in $44^{\circ} 30'$ north latitude, and $7^{\circ} 30'$ east longitude. Nearly two thousand acres of the territory of the town was set off in 1828, and annexed to the town of Milburn, now Skowhegan. The town of Norridgewock is now nearly of a rectangular form, but the lines are somewhat irregular in their courses, occasioned by the annexation of sev-

eral small parcels or farms, since the boundaries were first established. It is bounded on the north by Madison, east by Skowhegan and Bloomfield, south by Fairfield and Smithfield, and on the west by Mercer and Starks. It contains about twenty-six thousand acres, being about six and two thirds miles in length, from north to south, and averaging about six and one third miles in breadth, from east to west.

The Kennebeck enters the town near its northwest corner, with a brisk current, and after making several short turns, runs in a direct course southeasterly, to a place opposite the village, passing over a fall of six feet, in a distance of little more than six rods, at Bombazee, three miles above the village. The river makes a gentle curve between the two villages, and then runs in a straight course northeasterly five miles, to Skowhegan Falls; passing out of the town a mile and a half south of its northeast corner. This portion of the river is a fine sheet of water, and is boatable with safety and convenience, the current being very gentle.

The river is from twenty-five to forty rods wide, and can be forded in two or three places, in very dry times, when the water is low. It is skirted half the way through the town with intervalles; in some places, near the upper part of the town, the intervalle is a hundred rods in breadth, and is fertile and valuable. About three fifths of the town lies on the south side of the river, but more than three fifths of the taxable property is found on the north

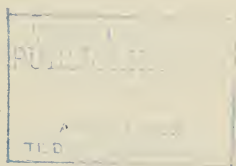
side. The surface of more than one third part of the town is level, and free from stones — on which the soil is sandy, or covered with yellow loam; and one third part is undulating or hilly; the hills are generally stony, and the soil rich, affording good pasturage. In some portions of the town, the soil is clayey, a part is rich intervale, some small portions are precipitous and sandy, and but a small portion swampy, barren or unproductive. The soil is generally better adapted to tillage than for grazing, and is generally of good quality and easily cultivated.

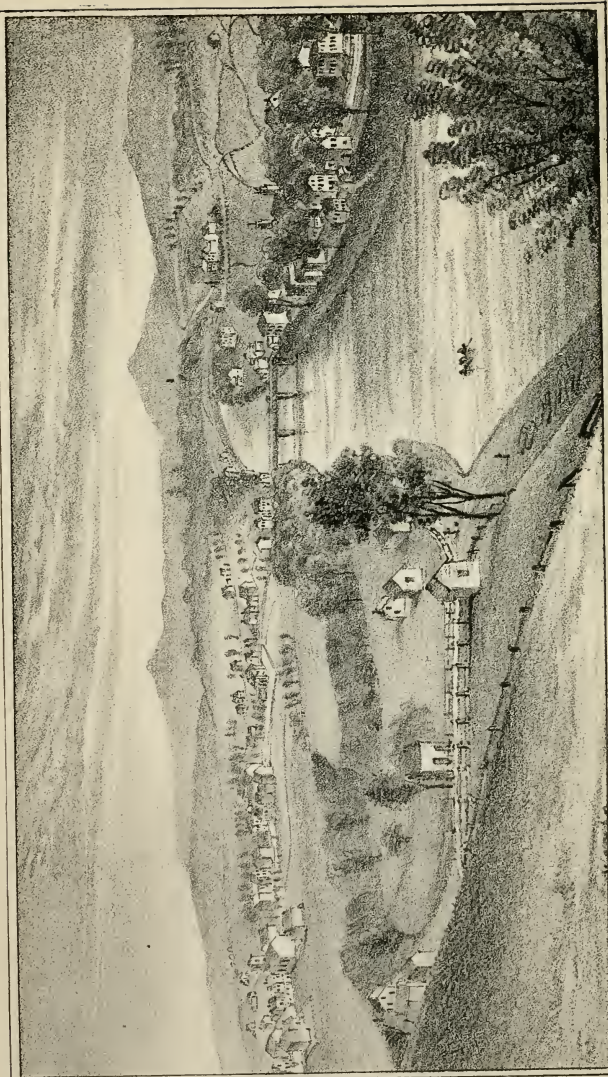
There was formerly a considerable quantity of pine timber in the town, which was distinguished for its size. The hard wood growth originally consisted of beech,¹ sugar maple,² yellow and white birch,³ white and brown ash,⁴ intermixed with evergreens, of which hemlock⁵ predominated; spruce⁶ and cedar⁷ were also found, and in some swampy places, hackmatack.⁸ Red oak,⁹ of a good quality, was found on some of the high hills, and along the banks of the river. The margin of the river was lined with trees of various kinds, and the intervalles were covered with the white and sugar maple, the elm,¹⁰ the birch, the butternut,¹¹ and the basswood;¹² balm of Gilead and poplars¹³ were

¹ *Fagus feruginea*; ² *Acer saccharinum*; ³ *Betula excelsa*, *B. papyracea*; ⁴ *Fraxinus americana*, *F. sambucifolia*; ⁵ *Abies canadensis*; ⁶ *Abies alba* and *A. nigra*; ⁷ *Thuja occidentalis*; ⁸ *Larix americana*; ⁹ *Quercus rubra*; ¹⁰ *Ulmus americana*; ¹¹ *Juglans cinerea*; ¹² *Tilia americana*; ¹³ *Populus tremuloides* and *P. canadensis*.

found in some places. The most of the pine and oak timber was taken off many years ago by the pioneers in the lumbering business, in the early settlement of the town.

There is an excellent granite quarry on Dodlin hill, on the south line of the town, from which large quantities are taken yearly for building. Limestone is found in considerable extent, suitable for agricultural purposes. It has been used for building; but most of that which has yet been burnt contains a mixture of slate. It is probable that when the surface stone is removed, the limestone will be free from this impurity.





UPPER PORTION OF THE NORTH AND SOUTH VILLAGES.

FROM GILMAN HILL.

CHAPTER IV.

SETTLEMENT OF NORRIDGEWOCK.

Character of Settlers,—1772, Warren explores the place,—1773, Warren, Fletcher, Wood, Clark, Farrington, Crosby, Wilson, Waugh, McDonald, Fling, Brown, Lamson,—1774, Accident, Seventy Lots selected, Revolutionary War,—1776, Only ten settlers,—1777, Clarke comes with his wife in a canoe, Gray, Martin, Thompson,—1778, Spauldings, Paine,—1779, Spauldings, Keiths, Perils of the first barrel of rum,—1780, Moores, Witherell, Laughton, Vickerie, Richards, Warren, Tarbells, Shed, Withees, Adams, Smith, Nutting, Thompson, Patten,—1781, Longleys, Sampson, Witham, Cooks, Pierces, Gilman, Farnsworth, Kidder, Squier, Rogers, Lancaster, Heald, Robbins.

THE first settlers of this town were mostly young men, whose robust constitutions had been formed by the hard services of the camp, in the army, and by breathing the bracing air of poverty in their youth. Inured to the toils of labor from their infancy, they depended upon their own exertion to make their way in the world. An axe and a gun, a knapsack of provisions, a blanket and a change of clothing, comprised the inventory of many of them. A canoe was sufficient to transport the furniture of those who had families. By such men

was this place explored and settled. The promise of having their land given to them for settling, was the inducement that excited them to penetrate the forest, remote from all the conveniences of life. A great part of the early settlers emigrated from Ashby, Concord, Pepperel, Townsend, and that vicinity in Massachusetts, and the adjoining towns in New Hampshire.

William Warren, of Ashby, explored this place for the purpose of settlement, in 1772. He built a log house that year, on the village lot, on the hill about forty rods north of the place where John S. Abbott's house now stands. This was the first house built within the limits of this town. He removed his family, in company with William Fletcher, into this house, in the spring of 1773. Fletcher lived in the house with Warren until he built a log cabin for himself, half a mile west of Warren's, on the Boardman lot, No. 77. Warren and Fletcher are regarded as the first settlers, though many others came about the same time to explore the country, four of whom remained and spent the winter in the place, and established themselves as settlers. During the summer of that year, Oliver Wood, Esq., came and commenced clearing the lot where James B. Wood now lives. He cleared a piece of ground and sowed it with rye, and the next year raised a good crop, being the first grain that was raised in town. John Clark came at the same time, and commenced on the lot where Seth Cutler now lives. Abel Farrington,

the same summer, settled where Seth Parlin now lives. Seth Wyman commenced a settlement in this town, that year, but he afterwards gave it up, and removed to Canaan. Joel Crosby selected the lot now owned by J. and S. Bixby, did some work upon it, and induced Lovel Fairbrother to settle upon it, as a tenant under him. Oliver Wilson commenced his settlement where Levi Cutler now lives. During the same season, James Waugh, Esq., commenced preparing a farm at Little Norridgewock, where James M. Hilton now lives. Waugh was married the next winter, and brought his wife to their home in the wilderness; being the first settlers in what is now Starks. Morris Fling commenced at Old Point, and afterwards removed to Seven Mile Brook. James McDonald settled on the lot now owned by Nathan Wood. Thomas Brown and a Mr. Lamson also had taken up lots in 1773. It was during the summer of this year, that "Black Jones" made his survey of Canaan Plantation, which extended into this town.

On the 24th of April, 1774, Warren and Fletcher, the first settlers, with Brown, McDonald and Lamson, were going down the river in a boat; when they were at the great eddy below Skowhegan Falls, they unfortunately upset their canoe, and all but Fletcher were drowned. An afflicting calamity for this infant and remote settlement, there being then but three or four other families in the town. Mrs. Warren with her children, and Mrs.

McDonald with a young child, removed to their friends in Massachusetts.

During the summer of 1774, when Farrington had completed his survey, or plan, nearly every lot was taken up. It is stated that seventy lots were selected during that year by settlers, including those who had previously moved into the place. Most of those who selected lots were young men from Massachusetts, who had explored the country the year before. They made arrangements to move here the next year; but the war of the Revolution broke out the next spring, and as most of them belonged to the vicinity of Concord and Lexington, some were detached in the militia, at the Lexington fight and at the battle of Bunker Hill. Some afterwards enlisted in the army; some were killed, and some died; others were discouraged, and but few had sufficient resolution to settle upon the lots they had taken up in that or the succeeding year.

At the close of the year 1776, there were but ten settlers within the limits of Norridgewock; namely, William Fletcher, on the Boardman lot; Lovel Fairbrother, on the Bixby lot; Ephraim Brown, on the lot next below the village; Sylvanus Sawyer and son, at Old Point; James Waugh, at Little Norridgewock; Abel Farrington, on the Parlin lot; Morris Fling, at Old Point—all of whom had families—and Jonas Parlin, Nathan Parlin, and John Heald, who were single men.

John Clark was one of the seventy who had select-

ed lots in 1774, with the intention of settling in the place the next year; but he enlisted into the army, was at the battle of Bunker Hill, and served till discharged in 1776. He spent the summer of that year, and the summer of 1777, in making preparations for a permanent settlement on the village lot, originally taken up by Warren, his brother-in-law, whose family had abandoned it. He went back to Massachusetts in the fall, was married, and removed his wife to his log cabin in November, 1777. There being no road that was passable, their only communication up and down the river, was by water, in canoes, in the summer, and with hand-sleds, on the ice, in winter. When he removed, late in November, he came from Hallowell with his wife and furniture, in a canoe, amidst snow and ice. Clark had made better preparation than most of the settlers, before he married and removed his wife here. He had raised corn sufficient to supply his family with bread for a year, had carried a canoe load to Winslow to mill, and had stored his meal in his camp for his winter's supply, before he left the place to go after his wife. But the more destitute settlers borrowed all his meal, so that he was compelled to live for some time after he returned, on pounded corn, of which they made homony and coarse bread, till the river became passable on the ice, so that he could go to mill.

During this year, Oliver Wilson settled where Levi Cutler now lives; but he afterwards removed to Sandy river, and the lot was given to Rev. Eze-

kiel Emerson, who lived on it four years. George Gray settled at the upper part of the town, and afterwards removed to Starks. Benjamin Thompson, who lived a hermit, dying in old age, unmarried, settled on the lot now owned by Charles Norton, opposite J. S. Abbott's. Moses Martin settled on the lot now owned by Nathan Wood. He afterwards removed to Sabasticook, where he is still living.

In 1778, Eleazer Spaulding, a member of the committee of the home government, removed here with his four sons, Eleazer, Josiah, John and Seth. He acted as a resident agent for the settlers, and gave them much assistance in establishing their claims to obtain deeds, when they had performed settling duties. The proprietors had full confidence in him as an agent, and gave him the first lot above Skowhegan Falls, without requiring settling duties, to reward him for his services. Having sold this lot to Daniel Steward, he settled with his son Eleazer, on the farm now occupied by Sewall Nutting. His son, Josiah Spaulding, settled on the lot where he now lives. He has been long known as a worthy citizen, and after the incorporation of the town, till age began to impair his usefulness, he was one of the principal men in the place. He has served as selectman, nineteen years, and as representative to the Massachusetts Legislature. Still retaining his faculties to a remarkable degree, he is always pleasant, mild and social, enjoying the smiles of Providence, and the bounty of the government, as

a pensioner, having served his country part of two years in the Revolutionary war, before he came to this place. He is now eighty-eight years old. John Spaulding settled on the lot now occupied by Robert Richards, which was first taken up by Oliver Coburn, and occupied by Abraham Moore, who removed to part of the Nutting lot, and thence to Piscataquis. Mr. Spaulding lived on the lot about twenty years, before he removed. Seth Spaulding settled on the lot above the Turner brook, where he lived some twenty years, and then removed. Eleazer Spaulding, Jr., also removed to Piscataquis, after the death of his father. During this year, John Paine settled on lot No. 77, called the Gould lot, and his son, William Paine, settled on the Dinsmore lot No. 76, on the west side of the river.

In 1779, William Spaulding settled on lot, No. 75, below the village, and his son, William Spaulding, Esq., settled on lot No. 71, where he lived to old age. When he first arrived, he could not obtain a potato to plant nearer than James Waugh's, at Little Norridgewock, a distance of ten miles by the river. He borrowed a canoe to go after a few bushels, and had a hard day's work to get there, dragging his heavy canoe over Bombazee falls alone. He could obtain but three bushels, for which he agreed to give three days' work at haying. When he returned to the ferry with his potatoes, he consented to let Mr. Clark have one bushel, on condition that he should help dig them in the fall, and give him half. This bushel of potatoes

was planted where the Sawtelle house now stands, in the village, and produced a noble crop. Spaulding's half furnished him with seed the next year; he never failed, afterwards, to raise a good supply, as long as he was able to labor, and always had potatoes to sell. He was a stout, energetic man, made a good farm, raised up a large family, sustained several important offices in the town, county and State, the duties of which he discharged with fidelity, accumulated a good estate, and died, Dec. 1844, at the advanced age of 87.

About this time, Maj. Zephania Keith settled on part of the Nutting lot. He was considerably advanced in life, a man of intelligence, and much respected. One of his sons had been an officer in the army, and after the war, was an Adjutant General in the Massachusetts militia. He had four other sons, who lived in this place many years, but having been brought up as workmen in the iron works at Easton and Bridgewater, Mass., and unaccustomed to the toils and privations of new settlers, none of the family succeeded so as to become permanent residents. The father, Maj. Keith, was one of the selectmen first chosen, but the family all left the town soon after. Scott Keith, one of the sons, attempted to trade, being the first trader in the place. He built for this purpose a log house, on the intervale above Bombazee rips, procured a few articles of merchandise, and, among other things, a barrel of rum, at Hallowell, and employed an active, resolute young man to go after his goods

with a canoe. His man succeeded in getting up the river, with trifling assistance, to the place where Kendall's mills now are, and then employed a skillful boatman to assist him up the rips, and over the falls. They then took the middle of the river, instead of warping the boat along the shore, as was customary, till they arrived at Skowhegan falls, without landing. Ascending the narrows below the falls, where the river, compressed to one half its usual width, is bounded by perpendicular precipices on each side, for more than half a mile, they landed without accident, and warped their canoe, without unloading, up the south channel, and over the falls. They soon arrived at Bombazee falls, where they at first hesitated, but decided to trust to their paddles, and with unparalleled efforts went up the middle channel, a fall of six feet, without accident, where a single mis-stroke of the paddle would have capsized them, and landed the rum and other merchandise in safety at the trader's camp. This feat is narrated as a specimen of the risk, toil and exposure of life, in getting up and down the river by water. A witness of this exploit is still living. Mr. Keith, not having so much skill and perseverance as his boatmen had exhibited, soon failed.

In 1780, Major John Moore, who had been an officer in the army, came to this place in his uniform, with epaulettes and insignia of rank, and excited considerable attention by his dress and address. He had four sons, who came with him. Having lost his wife, he married Mrs. Weston, the

widow of Joseph Weston, the first settler in Canaan, and settled on the lot where Reuel Weston now lives. He was a man of more than ordinary talents, was respected for his intelligence and activity, and was a useful citizen. A financial report of the town affairs, in 1791, was drawn up by him, in a correct, business-like manner, and remains on the files of the town papers. When the militia in the vicinity was organized, he was chosen Colonel, and was esteemed as an officer and a gentleman. He purchased a large lot, on which North Anson village is situated, and removed there. His brother, Benjamin Moore, settled on the lot now owned by John G. Neil. He too was a soldier, and afterwards a pensioner. His son, Goff Moore, who is still living, bought out John Heald, who had settled on the Currier lot, where he lived till 1795; then he exchanged with Lovell Fairbrother, for a farm in Madison, where he now resides, a Revolutionary pensioner. Fairbrother having lived at Madison several years, by this exchange became again a citizen of this town. He raised up a large family, but one of whom is now living. He was for a long time called Governor Fairbrother.

Abraham Moore, an active, intelligent man, settled first on the Nutting lot, then removed to the Richards lot, and from thence, many years ago, he removed to Abbott, where he died. John and Joseph Moore, the Major's other sons, lived here with their father many years, removed to Anson, and are both dead. They were the principal men of that town,

for many years. One of them was a Representative, Senator, and an Elector of President, during the active period of his life. Obadiah Witherell, who had been a Lieutenant in the army, came to this place in his regimentals, about the same time as Major Moore. He was an active, enterprising young man, was married soon after he came here, and settled upon the back road, where he made him a good farm. He, too, afterwards became a Major in the militia, and was an active, intelligent officer. He was several times one of the selectmen of the town. As a pensioner, he received under the different pension acts, money and land to the amount of five thousand dollars, before he died. At the latter part of his life he removed to Albion, where he died, at the advanced age of ninety-eight years.

This year, John Laughton settled on lot No. 70. He was a carpenter by trade, and a useful man. He volunteered to assist in building a house for the first minister in Norridgewock. Joseph Vickerie, about the same time, settled on lot No. 75, on which William Spaulding, Senior, lived, one of whose daughters he married. He was an excellent carpenter and house-joiner, and worked at his trade till old age. He was the principal workman on all the houses built for thirty or forty years. Samuel Richards, who had been an officer in the army, settled on the back road about this time. He was a resolute person, and one of his sons is still living in this town. Josiah Warren, Jonas Tarbell, Joseph Tarbell, Amos Shed, Nathaniel, William, Luke and

Uzziel Withee, Amos Adams, Samuel Nutting, John Smith, James and Hugh Thompson, and Samuel Patten, all settled about this time in the northeast part of the town, on lots marked *E, F, G, H, I, K, L*, and *M*, and on the back end of the front lots.

In 1781, Deacon Longley and sons settled on lots *C* and *D*. Levi Sampson and Charles Witherell, on lots *A* and *B*. Benjamin Witham, on lot No. 80, west of the river. Thomas Cook, on lot No. 79. John Cook, on No. 78. Thomas Whitcomb and Moriah Gould, on lots Nos. 71 and 72. David and Simon Pierce, on lots Nos. 68 and 69, south of the river. Doct. Gilman settled where Josiah Butler, Esq. now lives. Peter Farnsworth, on the lot where his son, William Farnsworth, now lives. Isaac Kidder, where his son, Isaac Kidder, lives. Peter Gilman, on the lot adjoining Mr. Kidder's. John Squier, John Rogers and David Lancaster, on the river road, below Mr. Farnsworth's. All about the close of the war.

The mill lot was first taken up by Walker, in 1775; but being unable to build mills, it was, in 1776, given up to Timothy Heald, who then lived in Winslow. He commenced building mills, but did not get them in operation till late in 1778. He then removed his family; and his son, the late Josiah Heald, was long known as the miller. The father did not live long after his removal to this place. One of his sons, Thomas Heald, is still living, a Revolutionary pensioner.

Jonathan Robbins settled first in Canaan, and after this town was incorporated, he purchased lands in three or four different places in the town. He lived several years on the lot where John S. Abbott now lives, and then removed to Oak Hill. He was a resolute, persevering man, sustained a good reputation, was at first a member of the Congregational church, and afterwards a Baptist. He lived to old age, respected for strict integrity. Several others resided but a short time in the place, and then removed higher up the river, or made exchanges, so that the times and places of their residence are not known with certainty.

Notwithstanding the hardships, privations and exposures of the first settlers in a new place, they have much to animate and encourage them, which none but those who have been partakers in like scenes can fully appreciate. The hope of obtaining a freehold on which they can support their rising family, cheers on those who have been compelled to work on hire for their daily bread. The process of cutting down trees, and clearing the land, is in itself delightful. When the first tree is fallen, the axeman can look up through the opening, as through a window in the forest, and see the blue sky. As he enlarges the space, the view is extended, until he looks out on the surrounding hills, and sees where others, in like manner, are beginning, or may soon commence, the work of clearing. When the trees are sufficiently dry to apply the fire, the burning of his "cut down" furnishes a splendid

display of fire-works. If he gets a good burn, the change in the appearance of his lot is striking, and but little labor is required to prepare the field for planting. A good crop of corn is obtained without weeding, and without clearing off the half-burnt logs. At harvest, he views his crops with satisfaction, and makes preparation for sowing his field with wheat, by piling up the logs and burning them upon the ground. Every blow he strikes, and every log he consumes leaves marks of improvement. And when his new fields of corn and wheat furnish a supply for the wants of his family, as they generally do the second year, the sight of his waving grain and golden ears sends a thrill of gratitude to his heart. His log cabin has been made so as to exclude the rain and the cold, and is made comfortable by the large fire of wood, which costs nothing. On a winter evening, he can enjoy his family circle, around the fire, and sleep as warm as in a ceiled house. To be sure, the food of the pioneer is coarse, and sometimes scanty. But his appetite, sharpened by labor and the salubrity of the forest, gives him a relish for his simple fare, that the epicure never enjoys; and if his allowance, at present, is short, he can look forward with confidence, as his field is every year enlarging, that his wants will soon be supplied. If neighbors are few and far between, whenever they do see each other, they enjoy the interview with heartfelt satisfaction. Thus they enjoy much to recompense them for their toil and hardship.

Many who commence with nothing, in a short time acquire a competency, and accumulate a good estate. They raise up large families, live comfortably to old age, on good farms, with everything convenient about them, honored and esteemed by their fellow citizens, and die in the faith, with the hope of a better state beyond the grave. The noble-spirited women who first penetrated the forests of the Kennebeck with their husbands, were as much gratified on their arrival at their log cabins, with the prospects and scenery around them, as a village belle would be, on her marriage, when removing to the splendid mansion of an only son, inheriting a large estate, with all the equipage of luxury and ease. Many now living have heard their mothers tell of the comfort they enjoyed in their new log house, when their little clearing produced a supply of good corn, wheat and vegetables. Their cows, which ran in the woods in the summer, and were kept on meadow hay and corn-stalks in the winter, supplied them with milk and butter. They could raise their own pork. The surrounding maples furnished them with sugar; the river afforded fish, and the forest game. They were then as contented and happy as in after life, when their goods were increased, so that they lived in affluence, in a good farm-house, with barns, herds of cattle, flocks of sheep, and everything in abundance. The boys enjoyed the sport, in hunting small game and partridges. One family killed sixty partridges

the first winter they lived in the woods, which furnished them with many a good dinner.

No prudent man removed his family, till he had made preparation, by felling five or six acres of trees, and having them burnt over, so that he could raise a crop of corn, the season when he removed. The trees should be cut about the last of June; the limbs and small branches dry so as to burn better than if cut at any other time. A good crop cannot be expected, if the opening be less than four or five acres. To fell five acres requires two weeks work; nothing more is necessary to be done, until the trees are dry enough to burn the next spring. The first dry week in May should be improved in burning, and the ground may then be planted, a log house built, and the family removed, so as to be there at harvest. Those who pursued this course, among our first settlers, hardly ever failed of success; but those who came with their families, without having made any preparation, were subjected to much want and hardship. The land which is the most easily cleared, dry, and of hard wood growth, is the most profitable for a beginning.

All lived in log cabins, until a saw-mill was put in operation; and then they generally found it necessary to build a barn before they built a house, in order to secure their crops. A log house, when well built, could be made quite comfortable.

CHAPTER V.

GENERAL ARNOLD'S EXPEDITION.

Arnold's March through Norridgewock, Parlin enlists, Extract from the Journal of Dr. Senter, Parlin is taken prisoner, Fear of Indians, Guard, False Alarm, Sufferings of Hunters, Hardships and Exposures, Death of Walton and Wood, Sufferings of Forbes and family, Improved condition of Settlers, Taxes by Winslow, Law-suits, Incorporation of the town.

AT the commencement of the Revolutionary war, Gen. Arnold was ordered to march a detachment of the American forces to Quebec, by way of the Kennebeck, and, if possible, to make himself master of that city. The detachment consisted of ten companies of infantry belonging to New England, and three companies of riflemen from Virginia and Pennsylvania, amounting to about eleven hundred men. The first of October, 1775, the army passed through Norridgewock, with their artillery and stores. The General stopped at Thomas Farrington's, where he saw the first child born of English parents in the place; this was Abel Farrington, then fourteen months old. The mother died soon after, and was buried near the river, on the Parlin

farm. The General also spent one night at Lovell Fairbrother's. The settlers volunteered to assist in getting the boats, artillery and stores over Norridge-wock falls; James Waugh, Esq., assisted with his oxen — there were then no other oxen in the settlement. Nathan Parlin enlisted as a boatman, and went through to Canada.

*Extract from the Journal of Isaac Senter, Physician and Surgeon in Arnold's detachment.**

“ *Wednesday, [Oct.] 4.*—As the rapids [of Was-sarunskeig] afforded but a tedious route of three miles by water round, I chose rather to take the advantage of the carrying places, which was two and a half miles only; accordingly I had boat and baggage carried over by land to the foot of the falls, where we were obliged to put in and cross over the opposite side, ere we could carry by the falls. These were a very high water fall, and exceeding difficult carrying by. After backing all the boats, provisions, camp equipage, &c., over, we again advanced up the river. Not far had we advanced, ere we came to a fall called Scunkhegon. With a great deal of difficulty we passed this, but not without coming very nigh losing one of my hands. After passing these, I proceeded about half a mile and tented.

“ *Thursday, 5.*—We were now within about four and a half miles of Norrigewalk, where I left the

* Published by the Historical Society of Pennsylvania,

charge of my batteaux to my lads, and proceeded up the river by land, till within about half a mile, where I contracted with a couple of savages who followed the army, to take charge of the boat, in consequence of the water growing exceeding rapid. They conducted her safe to the foot of the Norridge-walk fall, where they were (that is, the batteaux) all hauled up. We had now a number of teams employed in conveying the batteaux, provisions, camp equipage, &c., over this carrying place. By this time, many of our batteaux were nothing but wrecks, some stove to pieces, &c. The carpenters were employed in repairing them, while the rest of the army were busy in carrying over the provisions, &c. A quantity of dry cod fish, by this time was received, as likewise a number of barrels of dry bread. The fish lying loose in the batteaux, and being continually washed with the fresh water running into the batteaux. The bread casks not being water-proof, admitted the water in plenty, swelled the bread, burst the casks, as well as soured the whole bread. The same fate attended a number of fine casks of peas. These with the others were condemned. We were now curtailed of a very valuable and large part of our provisions, ere we had entered the wilderness, or left the inhabitants. Our fare was now reduced to salt pork and flour. Beef we had now and then, when we could purchase a fat creature, but that was seldom. A few barrels of salt beef remained on hand, but of so indifferent quality, as scarce to be eaten, being

killed in the heat of summer, took much damage after salting, that rendered it not only very unwholesome, but very unpalatable.

“*Friday, 6th.*—Several of our army continued to be troubled with the dysentery, of which disease, Capt. Williams, a gentleman from Connecticut, came nigh to lose his life. Continued getting over provisions, &c. Weather mostly cloudy, and considerable rain.

“*Saturday, 7th.*—We were still at Norrigewalk, where was now most of the army. By a council of the officers, it was thought advisable to send letters into Quebec, informing some gentlemen of that city of our movements, &c. After the despatches were wrote, it was concluded to send one Mr. Jackquith, inhabitant of this river and native of Germany, who spoke the French language, in company with two Penobscot Indians, by name Sabattis and Enneos,* who were well acquainted with the wilderness through, as well as the inhabitants of the country where they were going. Accordingly they were despatched in a bark canoe, taking a sufficient quantity of provisions for the purpose.

“*Sunday, 8th.*—Our provisions were now all over, and had it not been for the inclemency of the weather, we should [have] decampt. No occurrences of note this day.

“*Monday, 9th.*—Early this morn we were all in motion, and bid good bye to old Norrigewalk. I

* Henry's Campaign, pp. 32 to 35.

ordered my lads on board of the batteaux, and took foot bail. We proceeded up the river to the 7 mile stream, so called, which was about six miles from our last stage. Swift current—made but poor speed—exceeding load. After coming to the 7 mile stream, I betook myself to my boat, and continued our progress about three miles further, where we encamped. Much indisposed this day.”

The detachment suffered severely for want of provisions, on their way through the wilderness. From Dead river, Col. Enos returned with the sick and the whole rear division of the army, in order to avoid the horrors of famine. They had but three days’ provision, when they set out to return. The rest of the detachment pressed on through dangers and sufferings. Having consumed their provisions, they fed upon roots or anything that could appease the cravings of hunger. The late Gen. Dearborn was a captain in the expedition, and shared with the others in the privations of the march. He had a large dog, which was a great favorite; at the earnest solicitation of one of the companies, he gave him up to them. They killed the dog, and divided him among those who were suffering most severely. Every part was eaten. They collected the bones, after finishing their meal, and carried them to be pounded up for another repast. Some washed their moccasins of moose skin, and boiled them to obtain a little nutriment,

and many died of fatigue and hunger, before they reached the settlements in Canada. The expedition failed of success. Parlin was taken a prisoner with others at Quebec. The next year he was exchanged, and returned by way of Albany. After the failure of the expedition, the Canadians who before had appeared friendly and disposed to aid our cause, became cautious and hostile.

During the winter of 1776, Roger Chase and a Mr. Noble, two hunters belonging on the Kennebeck, were taken prisoners by Canadian hunters and Indians, who carried them to Quebec; but they were discharged after an examination before the English officers. Our people thereupon became alarmed, for fear of an incursion of the Indians, and proceeded to fortify themselves. They built a block house, adjoining Mr. Fletcher's dwelling house; both of these buildings were enclosed with posts eight feet high, set in the ground. To this place all the women and children living within four miles were removed. A regular volunteer guard was organised to keep watch in the night time, during the summer of 1776. The families who lived remote from the block house were removed to places of safety, down the river, where they remained that summer, returned and spent the winter, and were again removed in the summer following. In June, 1777, the Legislature made provision for a guard. Col. William Howard issued this warrant and enlisting order :

“ To Mr. James Waugh, of a place called Norridgewock, on Kennebeck river :—

“ By virtue of the power in me vested by the Great and General Court of Massachusetts Bay, per their Resolve, dated June 28, 1777, I appoint you, the said James Waugh, to be sergeant and commander of a party of six men, including yourself, to be employed in scouting up the Kennebeck river, from the date hereof until the first day of December, unless sooner discharged, and they are hereby commanded to obey you in all your lawful commands; and you are likewise to obey the orders you shall from time to time receive from me.

“ Given under my hand and seal, at Hallowell, this second day of August, A. D. 1777.

“ WILLIAM HOWARD, *L. Col.*”

ENLISTMENT.

“ We, the subscribers, do hereby severally enlist ourselves into the service of Massachusetts Bay, to continue in that service from the date hereof till the first day of December next, unless sooner discharged; for which we are each of us to be allowed and paid out of the public treasury of said State, forty shillings per calendar month, also six shillings per week each, for our subsistence; and we promise faithfully to obey all such orders as we shall from time to time receive from our officers.

“ NATHAN PARLIN, GEORGE GRAY, JOHN HEALD, LUKE SAWYER, OLIVER WILSON.”

Mr. Waugh kept a regular journal of their services. They went up the river to the carrying place several times, but they discovered no enemy. Part of the guard were employed at the block house, and at the expiration of their term of enlistment, they were discharged.

The fear of the Indians did not wholly subside for a year afterwards. Several settlers had commenced an establishment at Seven Mile Brook, (so called, being seven miles above Old Point.) Some time having elapsed without any tidings from this settlement, the inhabitants of this town and Canaan were alarmed for their safety, as several Indian hunters were known to be up the river. A meeting was called, and it was resolved to send a delegation to see if there was any cause of alarm. Samuel Weston and Isaac Smith, of Canaan, and Oliver Wilson, of Norridgewock, volunteered to go. They went up the river in a canoe, proceeding cautiously as they approached their place of destination, and when they came to the bend of the river nearly opposite the mouth of Seven Mile Brook, they thought it more prudent for Weston and Smith to leave the canoe, and approach by land under cover of the trees and bushes, all agreeing not to fire a gun, unless they saw Indians. In a few moments after they separated, Wilson discovered a bear in the river, and regardless of the order of the day, fired at him, thinking he could call to his comrades and let them know the cause of his firing. Alarmed at the report of the gun, and hearing

Wilson call to them, they concluded that he was attacked, if not mortally wounded by the Indians, and without stopping to ascertain the truth, they fled in a direct line, through the woods, to the settlement in this place. Alarm was given, and a council held, when a messenger was forthwith despatched to Pownalborough, near sixty miles, to Gen. Lithgow for aid — assuring him that they were in momentary apprehension of being all destroyed by the Indians. The General ordered out his regiment, and some men had actually commenced their march before the cause of the alarm was ascertained. Mr. Clark dissented from the other members of the council, and advised them to wait till they knew more about the case, before they sent for help. He volunteered to go and find Wilson, and went alone as far as Old Point, where he found Wilson safe, and learned that their friends at Seven Mile Brook had not been molested.

This farce proved so ridiculous, that the principal actors were heartily ashamed of their alarm. Mr. Smith, when over eighty years of age, was unwilling to own that he was much frightened. No serious apprehensions of danger from the Indians were entertained after this. But during this period of alarm, the settlers suffered much from their fears. Mrs. Waugh, the widow of the first settler at Little Norridgewock, stated a few years since that the fear of Indians, when with her child she was carried in a canoe to Vassalborough, in 1776, and with two children, in 1777, and when, in 1778, she remained

at their log cabin, exceeded all other sufferings and hardships she endured during those years, when their cabin was the only habitation at Little Norridgewock.

Provisions were obtained with much difficulty by the new settlers, for many years. No regular supply could be obtained nearer than Hallowell; and from that place only by canoes and hand-sleds, or by packmen. To supply their deficiency, the moose was hunted, from Moosehead Lake to Mount Abram and the Blue Mountain, a circuit of sixty miles, and at the distance of forty miles from any inhabitants. Hunting parties were frequently absent three weeks. A single instance will give some idea of the fatigue of hunting. In the cold winter of 1781, a party killed several moose on Blue Mountain, about fifty miles distant, and came for help to bring home the meat, which they had deposited in the snow. William Spaulding, Esq., then an athletic young man, with three others, went on snow-shoes, with hand-sleds, to bring in the game. They went up the river on the ice to Old Point, thence up the windings of Sandy river to Mesecontee, now Farmington Falls, thence up Wilson's stream to the ponds at its source, over the ponds and hills to the place of deposit. They found the meat in good condition, and each took from two to three hundred pounds on his sled, and started for home. As they had found their course obstructed by windfalls, and as the hills and precipices along Wilson's stream were so steep that it would

be impracticable to return with their loads by that route, they struck off over the hills of what is now Temple, to Titcomb's mill stream, which they followed down to Sandy river, four miles above the falls, and thence followed the river to its mouth. There was then no settler above Little Norridge-wock, on the Sandy river. They passed down the Kennebeck, and arrived home on the sixth day — having suffered from the cold and fatigue, camping out each night.

About the same time, Mr. Walton, who lived a mile below Skowhegan falls, perished when returning with his hand-sled from a hunting excursion. It appeared by his tracks when found, that in his efforts to reach home he became exhausted, when he arrived within half a mile of his house, lost off one of his shoes and his snow-shoe, and wandered about bewildered in the dark, some time before he perished.

In March, 1784, Abel Wood, son of Oliver Wood, Esq., and Amos Fletcher, father of Col. Fletcher, of Skowhegan, two young men, about eighteen years of age, started from this place with hand-sleds, on the ice, to carry supplies to their friends at Carratunk. They were impeded somewhat by the cold wind which blew in their faces, and met with difficulty in passing by Carratunk falls, where they got very wet. Night overtook them when within a mile or two of the camps; Wood became so exhausted that he could proceed no further, and dropped down upon the snow. Fletcher too was on

the point of giving up, being so overcome with sleep that he had hardly strength to move his limbs; but he exerted himself to the utmost of his power, knowing that his life was at stake, and succeeded in reaching an Indian camp near his friends. They were rallied, and came back for Wood, whom they found dead.

Mr. Robert Forbes,* having resided several years in Canada, determined to remove to the United States, to live once more with his own countrymen. Three Dutchmen, by the names of Midstaff, Pancake, and Christian, engaged to conduct them in twelve days to the settlements on the Kennebeck. On the 17th day of March, 1784, they started upon their unfortunate journey. The men, Mrs. Forbes, and the oldest son John, about fourteen years of age, were upon snow-shoes. Their provisions and four young children were to be drawn upon hand-sleds. The youngest child was but fifteen months old. They took their departure from Nouvelle Bois, on the Chaudiere, and pursued their way for eight days with great difficulty. On the ninth day they were obliged to leave the river on which they had traveled, and now found the country so broken, rough and mountainous, that they thought it impossible to proceed with their sleds. After consultation, they built a camp for the women and children, and taking most of

* This account is taken from a narrative of the sufferings of Mr. Robert Forbes and family, compiled by *Arthur Bradman*, Portland, printed at Thos. Baker Wait's office, MDCCXCI.

their provisions and baggage, went in quest of Miconick pond, otherwise called lake Chaudiere, expecting to return the next day; but they did not reach the pond till the afternoon of the next day. There they encamped, and the next morning, having deposited their baggage, they crossed the pond to find an Indian who resided there; they found an uninhabited camp, where they spent the night. Next morning, they recrossed the pond to the place where they left their baggage. Here Midstaff and his companions, taking the provisions and the most valuable goods, told Forbes they should not return with him to his family, but they should now leave him, and make the best of their way to the Kennebeck. And in spite of his tears and entreaties, they left him with only one poor axe, a musket, and two small loaves of bread. With a heavy heart he made his way back to his family, with the sorrowful tidings. His wife and son had suffered the most fearful apprehensions, when he did not return at the appointed time.

They were now in the most doubtful perplexity, whether to go back or forward. But fearing that it would take them more than twice the time to return to Canada, they had spent in getting thus far, and as the Chaudiere was now breaking up, they resolved, by the help of God, to proceed on their journey. The way was rough, and they traveled but a short distance on Monday, the first day, and encamped for the night. The next morning, there came on a violent storm of rain and snow, which

continued two days. The family did not reach the pond till Friday evening. Soon after, they met with the Indian, who treated them kindly, conducted them to his camp, and supplied them with provisions. He had just killed a moose, and Forbes and his son assisted him in bringing it to the camp. The Indian gave them as much of the meat as they would undertake to carry, and piloted them to the Kennebeck river, and would have proceeded to the settlements, but his wife was sick, and he dared not longer be absent from her. They thanked him for his kindness, and rewarded him with some of their goods. He marked the way on a piece of bark, representing the bends, falls, and carrying places on the river, and then wished them well, and left them. On the 12th of April, their provisions were again exhausted, and Mrs. Forbes thought it best to have a camp built for herself and children, while her husband and oldest son should go forward to find the settlements.

They accordingly started forward, and the first two days, finding the ice would bear them, they traveled on the river, and made good progress; but mistaking their way at a carrying place, instead of leaving the river and crossing the land to the next bend, which was only twelve miles, they followed the river sixty miles round. A little before night, they came to the falls, and could go no further on the ice. The next day, they crossed the river at a shoal, rocky place, and were obliged to encamp for the rest of the day, on account of a storm. The

next day, they traveled on, and finding the river free from ice, they built a raft and undertook to navigate the river, a business with which they were little acquainted. The current was rapid, and they could not manage their raft; after they started, it struck against a tree, which they cut away to clear themselves. Passing the rapids, the water dashed over them, keeping them constantly wet. About the middle of the day, moving with great rapidity, they struck a large rock, and one end of the raft parted, and it was spread out into a single line of logs. At this time they lost their axe, and found it difficult to keep upon the broken fragments of their raft. They were now forced along rapidly by the current, expecting every moment would be their last. At length, they fell into an eddy and succeeded in getting safely on shore. They now traveled by land till their strength was almost exhausted. About the 20th of April, they were cheered by the report of a gun. They fired several times, but received no answer; they now supposed that it was nothing but a falling tree, and moved on with heavy hearts. On the evening of the 22d, having built a fire on a hill, they were discovered by two hunters, who supplied their wants and conducted them to the settlement at Seven Mile Brook.

It was now the tenth day since they left Mrs. Forbes and the children; they had eaten the few ounces of meat they had taken with them, and their moccasins, having had nothing else to subsist upon. On arriving at the settlement, they were so

weak that they were scarcely able to stand. Three men were immediately despatched for the relief of Mrs. Forbes and the children, who returned after having been absent thirteen days, without finding them. Though so long time had passed, and all supposed that the family were dead, Mr. Forbes induced two men to start with him for the place where they had been left. On the 28th of May they started, and after traveling one day, Mr. Forbes was unable to keep up with the others, and they left him to return. On the 2d day of June they reached the place, and to their great astonishment they found the mother and one of the children alive. It was now fifty days since they were left with nothing but a pound and a half of moose meat, and a pound and a half of tallow, for their subsistence. They had nothing else to subsist upon but cold water and the inside bark of the fir tree, and for forty-eight days they had been without fire. On the 38th day after the departure of Mr. Forbes, the youngest child died; the next youngest died the following day, and the oldest girl lived but four days longer. The mother was expecting every moment to close the eyes of her only remaining child, when relief came. For several days, she had been so weak that she was obliged to crawl upon her hands and knees to the spring for water, and she was unable to bury the bodies of her children, which she had laid out. On the 3d of June they started for home, carrying Mrs. Forbes on a bier by land, and in a canoe by water, till they

safely arrived at Norridgewock. Mr. Forbes resided in this town till 1802, and then removed to New Gloucester. Other cases of suffering, and perils by water, and perils by land, might be mentioned.

At the close of the Revolutionary war, settlers flocked into this place, and a greater number became permanent residents in the course of five years, than had settled in the ten years preceding. Many who came to explore the country in the early settlement of this town, remained but a short time. Some removed from place to place; some pushed forward farther up the river, and others returned to Massachusetts; so that the time of their coming, and the farms they occupied, cannot be determined.

As soon as the first settlers began to acquire a competency for the support of their families, they were called upon for taxes which they were unable to pay. After the return of peace, the State, being pressed with debt, had recourse to taxes to defray the war claims and incidental expenses of the government. All portions of the commonwealth were burdened and oppressed with taxes. A State valuation was made, and taxes were levied on the several towns; the assessors of the towns were authorized to tax adjacent plantations and settlements. Under this authority, the assessors of the town of Winslow, near twenty miles distant, taxed the settlers in this town. The authority of these assessors was denied, payment refused, and resistance made. The property of the principal settlers was seized and sold for the tax assessed upon the

place. Suits were commenced to recover damages, and the parties were harrassed for several years. They incurred large bills of cost, and much expense in attending court, nearly sixty miles distant. In these actions, first one party would prevail, then the other — demonstrating the glorious uncertainty of the law.

Having become weary of the strife about taxes, the inhabitants of this place petitioned to be incorporated into a town, that they might assess and collect the taxes in their own way. The town was incorporated, June 18, 1788. Canaan and Fairfield were incorporated the same day. When a question was made, which should be considered the oldest town, the Legislature determined that they should rank as named on the journal, giving Norridgewock the precedence.

By the act of incorporation, the bounds were so established as to include five or six lots on Jones' survey, which had before been a part of Canaan Plantation, and to exclude three lots on Sandy river, which had been considered a part of this town, and called Little Norridgewock. These lots now make part of the town of Starks.

CHAPTER VI.

ORGANIZATION OF THE TOWN.

Town Officers, Petition to General Court, Abatement of Taxes, Extracts from Records, Meeting house, .Preaching, Rum at raising of the meeting house, Alterations in the house, Books for Records, Early Settlers, Revolutionary Pensioners.

AT the time of the incorporation of this town, there were seventy-nine families within its limits, and the number of inhabitants was estimated to be three hundred and twenty. The first town meeting was holden August 20, 1788. Hon. Daniel Cony, of Hallowell, was chosen Moderator; John Clark, Zephaniah Keith, and Moriah Gould, Selectmen and Assessors; Josiah Heald, Treasurer; John Heald, Constable; and Charles Witherell, Collector. At this meeting the town voted, "that the selectmen forward a petition, *as quick as may be*, for the abatement of the taxes sent to this town for several years past." And the following petition was prepared:

"To the Hon. Senate and House of Representatives, in General Court assembled, The petition of the town of Norridgewock most humbly sheweth,

that in consequence of a citation served on Major John Moore, Sylvanus Sawyer, and Josiah Warren, of Norridgewock, we were informed that the authority required them to assess a tax, in March, 1788. We have since been informed that the whole amount of what Government requires of this town was £253, 18 s. 9 d. [\$846,45] a sum we are utterly unable to pay. Such is our situation, that we are totally deprived of every advantage of obtaining cash, and it is found on the strictest inquiry, even to obtain wherewithal to forward this petition, that there is not seven dollars of silver, comprehending every farthing, in the town of Norridgewock. There is no market that we can go to, and if there were, we have nothing to send. Neither do the inhabitants of this place, considered at large, eat bread in their families more than three quarters of the year. It is not uncommon to find a whole neighborhood without a cow. And it is attended with so much difficulty to keep sheep, that there never was a piece of fulled cloth made in Norridgewock. We are sorry to be obliged to say, that were it not for the alternative presented us, namely, the privilege of obtaining land for settling, many of our families must have remained a public charge in the respective towns we brought them from. Under these deplorable circumstances, strongly impressed with the duty we owe the Legislature of this Commonwealth, we most humbly implore your interposition, praying your Honors to abate the several taxes imposed on this planta-

tion, or take such other measures as your wise and paternal care shall direct, and your petitioners, as in duty bound, shall ever pray.

“JOHN CLARK,	} <i>Selectmen of</i>
“ZEPH. KEITH,	
“MORIAH GOULD,	
	<i>Norridgewock.</i>

“*Norridgewock, Aug. 20, 1788.*”

The Legislature, at their next session, passed the following resolution: “*Resolved*, That if the town of Norridgewock pay seventy-two dollars into the treasury of the State, and cause one third part of the residue of the tax to be expended in the support of a Gospel minister, one third part in schooling, and the other third part on the roads in said town, the next year, that the aforesaid tax shall be abated.” The town complied with this requisition. Rev. Ezekiel Emerson, the settled minister of Georgetown, who had resided in this place most of the time for several years, was employed as a minister, to the amount required, and he was paid by the voluntary contributions of individuals.

On comparing this tax and the population at that time, with the present population of the town, and apportioning a tax according to the number of inhabitants, it would amount to five thousand, two hundred and eighty-seven dollars, nearly double the amount of the present State, county and town taxes, which, with the present advantages and ability of the inhabitants, would be considered extremely oppressive. A town meeting was held

three weeks after the first organization of the town, and it was then voted to raise four dollars in money, and twenty-five bushels of rye, to defray expenses. The first meeting in the town, for election purposes, was holden Nov. 3, 1788. "Votes were then given in for Member of Congress, and Hon. George Thatcher had thirty-five votes. For Electors of President, Daniel Cony and William Gorham had thirty-five votes." No scattering votes were cast. In March, 1789, Samuel Weston was employed to run out the boundaries of this town, according to the act of incorporation; and the lines he then made can still be followed, where the trees are standing. The first tax after the incorporation of the town was assessed on the following persons, viz :

Amos Adams,	Thomas Heald,	John Moore,
Ephraim Brown,	Benjamin Hinds,	Goff Moore,
John Brown, ¹	Oliver Heywood,	Josiah Nutting,
Moses Bickford,	Isaac Kidder,	Samuel Nutting,
Henry Bickford,	Zeph. Keith,	Nathan Parlin,
John Cook,	Abraham Keith,	Silas Parlin,
Widow Cook,	Unite Keith,	Jonas Parlin,
Abraham Clark,	Jonathan Keith,	Alpheus Parlin,
John Clark,	Zachariah Longley,	David Pierce,
Charles Foye,	Asa Longley,	Simon Pierce,
P. Farnsworth,	David Lancaster,	Edmund Parker,
Ezek. Emerson,	Widow Laughton,	Widow Parker,
Zebulon Gilman,	John Laughton,	A. Parker,
Moriah Gould,	Thomas Laughton,	Levi Proctor,
Widow Heald,	Phineas McIntire,	William Richardson,
Josiah Heald,	Moses Martin,	Robert Richards,
John Heald,	Benjamin Moore,	Jonas Sawtelle,

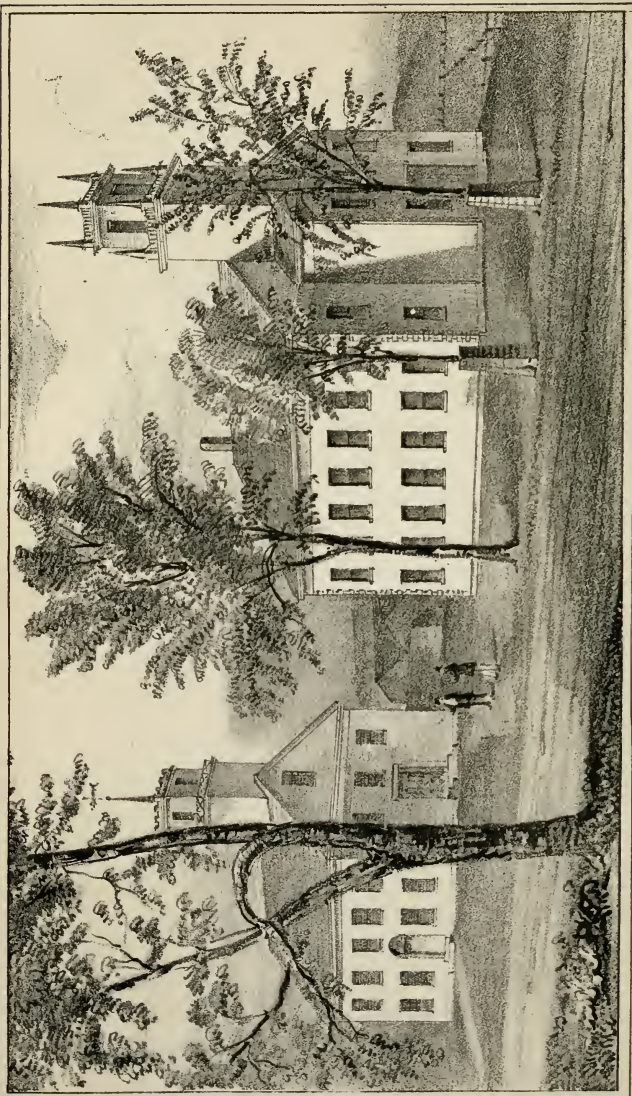
Amos Shepardson,	Wm. Sylvester,	John Ware,
Samuel Squier,	Sylvanus Sawyer,	Josiah Warren,
John Squier,	Levi Sawyer,	Nath'l Withee,
Daniel Steward,	Levi Sampson,	William Withee,
William Spaulding,	Benj. Thompson,	Thos. Whitcomb,
Wm. Spaulding, Jr.,	Joseph Tarbell,	Chas. Whitcomb,
Josiah Spaulding,	Oliver Wood,	Obadiah Witherell,
Josiah Spaulding, Jr.,	Silas Wood,	Charles Witherell,
Eleazer Spaulding,	Ephraim Wood,	William Weston.
Seth Spaulding,		

The whole number was seventy-nine, which comprised all the heads of families in town. John Moore, John Clark, and Eleazer Spaulding were the highest three on the list. The inhabitants now began to acquire some of the comforts as well as the necessaries of life. There were but few cases of suffering for want of food or clothing, and no person required assistance, as a pauper, for many years after the town was incorporated.

It does not appear that any very exciting subjects were agitated in town meeting, during the first twelve years, except the building of a meeting house, and employing a minister. The first settlers, descendants of the Pilgrims, were early impressed with the importance of having stated religious instruction, at the expense of the town. They had been in the habit of meeting for religious worship on the Sabbath, from the first settlement of the place. After the incorporation of the town, in five years out of ten, a majority succeeded in raising a ministerial tax of one hundred dollars a year, which was expended for preaching.

At the first annual meeting of the town, in 1789, a committee was chosen to select a spot for a meeting house, and the subject of erecting a house continued to be agitated for five years. The committee reported a lot on the hill where William Allen's orchard now is. At a subsequent meeting, July 9, it was "Voted that the town refuse to accept the spot reported by the committee, for a meeting house." August 2, 1789, "Voted not to agree on a spot for a meeting house, at present." April, 1789, "Voted to dismiss the article respecting preaching. Voted to dismiss the article respecting books for town records." March, 1790, "Voted that the price of wheat be 6 s.; rye, 5 s.; corn, 4 s.; peas, 6 s.; flax, 1 s.; wool, 3 s.; clear pork, well salted, 1 s.; to be received in payment for all town taxes." "Voted to pass over the article for paying Rev. Ezekiel Emerson for preaching." A voluntary contribution was thereupon raised to pay him. May 26, 1790, "Voted that the selectmen hire Rev. Mr. Mussey to make up a year from the time he commenced preaching." December, 1791, "Voted to dismiss the article to hire preaching." April, 1792, "Voted, wheat five shillings, rye four, corn three, in payment for taxes." Chose a committee to join with Canaan to hire preaching. December, 1792, "Voted to build a meeting house, sixty feet by forty-five, and voted to set the same in Deacon Clark's field," (the place where it now stands.) January, 1793, "Voted to hire Rev. Mr. Calef, till all the money in bank in the town be expended."





CONGREGATIONAL CHURCH AND COURT HOUSE

July, 1793, "Voted to hire Mr. Calef one third of the time for two years, if the town of Canaan settles him."

In the summer of 1794, the meeting house was erected, and among other things preparatory to the raising, it was "Voted to get one barrel of good W. I. Rum, and one hundred pounds of maple sugar, to be used at the raising of the meeting house." During that year, the meeting house was erected and the outside finished, at the expense of the town. A loose floor was laid, and rough seats put up, so that it could be occupied in moderate weather. It remained in this unfinished state till 1807, when a new effort was made, and the house was finished, by the sale of the pews. The arrangement of the house was, "like old Concord meeting house," (where some of the people had been accustomed to worship,) with square pews. The house was built of good materials, in a substantial manner, and well painted. The three prevailing religious denominations had a right to occupy the house, according to the number of pews owned by each; the property of the house being in the town. As an inducement to place the house in this spot, Deacon Clark gave the town two acres of his field for a common, and one acre at the lower end of the village for a burial ground. In 1837, by a vote of the town, and the consent of the owners of the pews, the Congregational church and society, who owned more than one half of the pews, remodeled the house. An addition was

made on the east end, for stairways and an entry below, and for an orchestra on the second floor. One third of the lower story was fitted up for a vestry, and two thirds for a town hall. The upper part was finished in a convenient style for a church, for the sole use of that society. The expense of the alteration was over two thousand dollars. An organ was afterwards procured by subscription.

In 1798, the town voted that the balance of the ministerial tax be expended in purchasing three folio books for town records—ten years having elapsed since the organization of the town, before any books were procured for this purpose. During that time, the minutes of the town meetings, the laying out of roads, and all other matters of record, were kept on loose sheets of paper, stitched together from time to time, but in no case attested by the Town Clerk. These papers have been preserved in that unfinished state, and are now referred to as Town Records. Some excuse must be made for defects and trifling inaccuracies, as there was not an individual in town, at the time of the incorporation, who had any practical knowledge of the duty of town officers. The camp of the army had been the principal school for most of the men then in town.

Fifty men who have lived in this town have been placed on the list of Revolutionary pensioners, two of whom are still living here. Many others who served in the army died before pensions were granted. The following is a list of Revolutionary

pensioners receiving \$ 96 a year, under the Act of March 18, 1818, who have been residents of this town : — Jabez Bowen, Nathaniel Barret, Magnus Beckey, Benjamin Baxter, Moses Chamberlain, Moriah Gould, Ezekiel Gilman, Benjamin Hinds, Barnabas Jackson, Zachariah Longley, David Pierce, Andrew Russell, Eliphalet Robbins, Jonas Sawtelle, Benjamin Steward, Eleazer Spaulding, Jr., Joseph Tarbell, Charles Witherell, Thomas Whitcomb, and Uzziel Withee. The most of these twenty were cut off in 1820.

The following were pensioners under the same act, also under the act of June 7, 1832 :

Samuel Emery,	first at	\$96,	afterwards,	\$120.
Asa Longley,	“ “	96,	“	80.
Edmund Parker,	“ “	96,	“	80.
Eleazer Parlin,	“ “	96,	“	80.
Solomon Russell,	“ “	96,	“	120.
Wm. Spaulding,	“ “	96,	“	66 $\frac{2}{3}$.
* Josiah Spaulding,	“ “	96.	“	46 $\frac{2}{3}$.
Obad. Witherell,	“ “	240.	“	320.

Under the act of June 7, 1832, John Ames, \$27,77; John Clark, \$41,66; Peter Gilman, \$21,20; * Thomas Heald, \$25,27; * Goff Moore, \$26,66; Nathan Parlin, \$38,34; Joseph Russell, \$50,00; Daniel Steward, \$33,33; Silas Wood, \$57,10; Phineas Whitney, \$43,33; Phineas McIntire, \$40.

* Still living.

CHAPTER VII.

COUNTY AND STATE OFFICERS.

Organization of the County, County Officers, Embargo, War, High prices, Separation, Brunswick Convention, Portland Convention, Maine becomes a State, Gov. King, Appointments, Sheriff, Judge of Probate, Register of Probate, Clerk of Courts, Register of Deeds, Political Parties, Federalists, Whigs and Democrats, Liberty Party, Reformers, Free Soil, Votes for Governor, for President.

IN 1809, the County of Somerset was established, and Norridgewock made the shire town. John Ware was then the representative to the General Court, and was the principal agent in the establishment of the new County, and contributed liberally to effect it. He gave an acre of land for a Jail lot, and eight hundred dollars for the building. He also gave the County the use of a house for a Court House, as long as they chose to occupy the building.

William Jones was appointed Judge of Probate and Clerk of the Courts; Richard Sawtelle, Sheriff; John L. Prescott and Samuel Searle, Deputy Sheriffs; John Loring, County Treasurer; and

Samuel Smith, Crier of the Courts; all of this town. Amos Townsend, of Fairfield, was chosen Register of Deeds; Beza Bryant, of Anson, Bryce McLellan, of Canaan, and Andrew Croswell, of Mercer, Judges of the Court of Common Pleas; William Allen, Jr., of Industry, and Eli Weston, of Canaan, Special Justices of the same Court.

The town in its corporate capacity remonstrated against the Embargo, in 1808, and party spirit raged greatly. When war was declared with Great Britain, in 1812, a day of fasting was recommended by Gov. Strong, which was duly observed in this town. A large majority of the inhabitants deprecated the calamity, and reluctantly yielded to the requirements of the Government, in furnishing men and means to carry on the war. Two spirited young men, however, were appointed Lieutenants from this town, and several privates were enlisted. A direct tax was imposed and payment enforced, two years in succession. The return of peace, in 1815, was hailed by all classes with acclamations of joy. There was an actual diminution of the value of property in the town, during the war. The price of land fell, and there were no purchasers, while the prices of all kinds of merchandise were exorbitant. Molasses was sold at a dollar a gallon. Souchong tea, at one dollar and a quarter a pound. Coffee, at thirty cents. Sheetting at forty cents a yard, and other articles at the same rates.

The question of separation of Maine from Mas-

sachusetts was agitated and submitted to the people, in 1816, under much political excitement—one party advocating it because they should have a majority in the new State, and the others opposing it for fear of losing power. But the question was submitted to the people, and towns were authorized to choose delegates to form a constitution, provided that a majority of five ninths was in favor of the separation. The votes in this town were sixty-four yeas and sixty-five nays; and William Allen, Jr., was chosen a delegate to the Convention for forming a constitution. He attended during the session of this convention at Brunswick, without compensation. Only a small majority of the votes in Maine were in favor of the measure. A committee of the Convention ascertained that the aggregate majorities of yeas in the several towns and plantations were to the majorities of nays more than five to four. So they decided that the Convention was authorized to proceed in the formation of a constitution, although there was not the necessary majority of all the votes. The Legislature refused to sanction this construction, and no further proceedings were made until 1819, when the object was accomplished by the united efforts of both political parties. After the preliminary measures had been taken, another Convention met in Portland in October. William Allen, Jr., was again chosen delegate. A large majority in this town, and in the State, was in favor of the separation. The constitution was prepared by the Convention and

adopted by the people with great unanimity, and on the 15th of March, 1820, Maine became an independent State. At the first election, Gen. William King was chosen Governor, by a large majority. He received all but one of the votes in this town. The Executive appointments were made in accordance with the previous understanding, that each party should have its share of the officers—and generally the appointments were satisfactory to all parties. The appointment of Sheriff in the County of Somerset was injudicious. Mr. Sawtelle, who had before been Sheriff, was a discreet, unassuming man, of strict integrity, against whom no complaint had been made. He was removed, and his successor, Benjamin Adams, from Hallowell, was quite different in his character. Remonstrances were made against this appointment, and also against the appointment of Hon. Warren Preston, a lawyer of this town, to be Judge of Probate, But the opposition to Judge Preston subsided, and he continued in office till 1833, when he resigned, and Hon. Drummond Farnsworth, of this town, was appointed for seven years; just before the expiration of his term, he resigned, and Hon. Charles Green, of Athens, was appointed. At the expiration of his term, Judge Green was re-appointed, and now holds the office. William Haskell was appointed Register of Probate by Governor King. Mr. Haskell was succeeded by Joshua Gould, Cullen Sawtelle, William Allen, and Thomas C. Jones, all of this town. William Allen, Jr., of this

town, was appointed Clerk of the Courts in 1820, and was succeeded by James Dinsmore, of Anson, Elias Cobb, of Solon, Joshua Gould, of this town, Cyrus Fletcher, John Kerswell, and Llewellyn Kidder, of Skowhegan.

In 1821, Asa Clark, of this town, was chosen Register of Deeds, and held the office by re-election till March, 1847, when William Titcomb, of New Portland, the present incumbent, was chosen to that office. Hon. William Read, of Strong, was appointed Chief Justice of the Court of Sessions, in the room of Calvin Selden, of this town. After the first organization of the State Government in Maine, the two political parties fell back upon their rights, and almost all appointments have been made with particular reference to the political opinions of those appointed. The re-appointment of Hon. John S. Tenney, of this town, as Judge of the Supreme Judicial Court, is an honorable exception.

On looking at the votes for Governor, it will be seen that there were no dissenting votes in this town for the first ten years. In 1799, opposing candidates were voted for in the election of State and County officers. The majority in this town generally voted for the Federal candidates, so long as the Federalists were known as a party. After the blending of all parties, under President Monroe's administration, new issues were formed, and new parties, now known by the names of Whigs and Democrats, sprung up. In 1841, the advocates

of human rights and the friends of the slaves organized a political party, to remove the evils of slavery from our country. They adopted the name of the Liberty party. Some of the best citizens in this town entered fully into the views of this party, and their numbers increased until 1847, when they numbered one sixth part of the voters. In 1845, a fourth party was formed in this town, who took the name of National Reformers. Their creed is expressed in the following resolution: *Resolved*, That the earth belongs to God, and he has given to every man an equal natural right to the use of light, air, earth, and water; and as it is from the earth we draw our subsistence, so any individual has a natural and inalienable right to the use of a sufficient quantity of land to afford him a comfortable subsistence, and it is not in the power of any government to make any just law which shall destroy that right." They are in favor of the reduction of the salaries of public officers, and of the distribution of the public lands among actual settlers. They will vote for no persons who will not pledge themselves to carry out these principles — and they have obtained one eighth part of the votes in this town. The Liberty party and the "National Reform" party coalesced in 1848, forming the "Free Soil" party, which numbered one third of the voters in town.

The following is a list of the votes in this town, for the last fifty years. For the ten preceding years, the votes were unanimously for the prevail-

ing candidate. The largest vote during that period was in 1789, when 39 votes were cast for John Hancock, the Revolutionary patriot. The smallest vote was in 1793, when nine votes only were given for Hancock.

VOTES FOR GOVERNOR.

1799. Sumner	30, Heath	17	1820. King	129, Wingate & others	155
1800. Strong	14, Gerry	23	1821. Parris	74, Wingate	" 155
1801. Strong	11, Gerry	35	1822. Parris	84, Whitman	" 80
1802. Strong	27, Gerry	27	1823. Parris	63, Longfellow	" 76
1803. Strong	26, Gerry	21	1824. Parris	100, Longfellow	49
1804. Strong	34, Sullivan	27	1825. Parris	49, Lincoln	95
1805. Strong	27, Sullivan	50	1826. Lincoln	119, others	none
1806. Strong	41, Sullivan	41	1827. Lincoln	85, " "	" "
1807. Strong	47, Sullivan	43	1828. Lincoln	113, " "	" "
1808. Gore	49, Sullivan	35	1829. Hunton	142, Smith	102
1809. Gore	80, Lincoln	22	1830. Hunton	159, Smith	103
1810. Gore	101, Gerry	22	1831. Goodenow	147, Smith	115
1811. Gore	83, Gerry	31	1832. Goodenow	159, Smith	110
1812. Strong	100, Gerry	21	1833. Goodenow	137, Dunlap	124
1813. Strong	115, Varnum	25	1834. Sprague	176, Dunlap	148
1814. Strong	112, Dexter	22	1835. King	124, Dunlap	112
1815. Strong	122, Dexter	30	1836. Kent	160, Dunlap	150
1816. Brooks	115, Dexter	41	1837. Kent	221, Parks	84
1817. Brooks	119, Dearborn	29	1838. Kent	236, Fairfield	127
1818. Brooks	110, Crowninshield	32	1839. Kent	226, Fairfield	99
1819. Brooks	59, Crowninshield	46	1840. Kent]	263, Fairfield	100
1841. Kent	223, Fairfield	109, Liberty party	19		
1842. Kent	187, Fairfield	98, " "	42		
1843. Robinson	175, Anderson	80, " "	47		
1844. Robinson	203, Anderson	90, " "	50		
1845. Morse	171, Anderson	81, " "	51		
1846. Bronson	131, Dana	74, " "	74, Reformers	31	
1847. Bronson	144, Dana	63, " "	36, " "	29	
1848. Hamlin	155, Dana	80, Free Soil	105		

CHAPTER VIII.

TOWN OFFICERS.

Intemperance, Moral Reform and Temperance Societies, Cold Season, Sickness, Division of the town, Freshet, Land speculation, Surplus revenue, Political excitement, Population, Longevity, Bill of Mortality, Finances, Town Officers, By-Laws.

WHEN the settlers commenced building framed houses, it was necessary to rally all the force of the settlement to the raising; and they thought no building could be erected without rum. Even when the meeting house was built, they considered rum a necessary article for the occasion. When military trainings were introduced, ardent spirits were always furnished by the officers for their soldiers. The practice of treating upon all occasions was introduced by the time that the first settlers in this town could raise their bread and procure the common necessities of life for their families. Intemperance soon reared its frightful head, and long continued to be the greatest foe to the prosperity of the town. The habit of using ardent spirits was acquired by the soldiers in the army. While they were driving back and subduing a foreign enemy,

a more insidious foe was binding them with the fetters of a depraved appetite; so that in the early settlement of this town the abodes of poverty were made more wretched by the intemperance of the inmates. The consequences of the general use of ardent spirits throughout the country were truly deplorable. The most polished and refined, the most learned and intelligent, were often the victims of the destroyer. This town suffered its full proportion of the evils of intemperance.

Some Revolutionary patriots foresaw the evil and avoided it. Others had power to break the chains of habit, when fastened upon them. One worthy man, who had formed the habit of using ardent spirits by drinking his rations in the army, said he had such an appetite for rum that he believed no Indian ever loved it better; but when he became a Christian, by the grace of God he was enabled to break off entirely from the use of ardent spirits, long before any temperance society was formed. He lived to old age, a pattern of sobriety and a pillar in the church.

Intemperance received a new impulse at the close of the war, in 1815, when the price of distilled spirits became so reduced, that a man could get intoxicated for six cents. The next year a society was formed in this town, with which a number from other towns united, for the "reformation of morals." The principal object of this society was to suppress the *unlawful sale* and check the *improper use* of ardent spirits. Considerable

exertion was made to effect their object, but public opinion was not in favor of restrictive measures, and the efforts of the society were unavailing. Many good men lamented the degeneracy of the times and did what they could to check the evil.

In 1828, temperance societies began to be formed, and public opinion assumed a healthful tone on the subject. A town temperance society was organized, also a county society, a young men's society, and a total abstinence society. Much good resulted from their efforts; but when the Washingtonian society was instituted by those who had been the victims of intemperance, it exerted more influence over that unfortunate class than all other societies. Numbers in this town united with this society, and by the combined efforts of the friends of temperance, the evil has been stayed, and the intemperate in most cases reclaimed, so that but few are now found in this highway of ruin. One can hardly believe that ever a hogshead of rum was retailed from a single store in this place in one week — and yet this is true.

The summer of 1816 was distinguished as the cold season. There was snow in June, and frost in every month. Corn was entirely cut off and bread stuffs were scarce and dear. Flour was fifteen dollars a barrel, and wheat two dollars and a half a bushel, in May, 1817. The next season was also very cold and wet, but the crops in 1818 were remarkably good. This year the typhus fever prevailed in the village. James Waugh, a prominent

man, James Wright, an excellent mechanic, and many others died about the same time. In 1826, the dysentery and rash prevailed in town, and there was a great mortality among the youth.

In 1828, twelve families with their estates and territory, comprising about one twelfth part of the taxable property of the town, were set off from Norridgewock, at their own request, and annexed to the town of Milburn, and they now constitute a part of the town and village of Skowhegan.

The year 1832 was distinguished by a great freshet, in May, when the Kennebeck was five feet higher than it ever had been since the first settlement of the town. The water rose more than twenty feet in this town in the space of three days, and did considerable damage. The season was wet and cold, and the crops of corn and grain were small.

The community was excited in 1834 with land and timber speculations. Timber lands had been thrown into the market, and were seized upon with avidity, and prices rapidly rose from one dollar to ten dollars an acre. Fortunes were made in a day, and a large portion of the community were as much infatuated as the California gold diggers of later times. The banks discounted freely to business men and speculators. The fever raged for three years — when the bubble burst. Many awoke from their dreams of wealth to find themselves insolvent. The banks could not collect their loans. The specie was withdrawn from their vaults by the

removal of the government deposits, and all the banks in New England found it necessary in 1837 to suspend specie payments. Immense losses were sustained even by careful, prudent men. Some found that they had been imposed upon, and had recourse to judicial tribunals to determine the validity of the contracts they had made. The business men of this place, and a number of prudent farmers, were drawn into the vortex, and lost from five hundred to five thousand dollars each.

In 1837, the surplus revenue of the national treasury was deposited with the several States, and Maine, instead of applying her share to the payment of the State debt, distributed it among the towns, according to the population, at the rate of two dollars to each inhabitant—to be refunded when called for by the State.

This town chose a committee of five to invest their share of the surplus revenue in bank stock, or in loans to individuals. The interest was to be applied to the improvement of the burial grounds and other town purposes. The committee followed their instructions and invested the money; but before a year elapsed it was insisted by many that this money ought to be distributed among the inhabitants; others still thought that the funds should remain safely invested. Town meetings were repeatedly called, attended by angry discussions and much excitement. At length the vote for investing the money was rescinded, and a new committee was raised, to sell the bank stock, and

collect the loans. The town voted that two dollars should be paid to each person who was an inhabitant of this town at the time when the surplus revenue was distributed among the towns, if they were living, or to their lawful representatives—one half in six months, and the other half in one year, with interest; and a tax of eight hundred dollars was raised, to make good any deficiency and to defray the expenses.

No transaction has ever before produced so much altercation and bitterness in any town meeting as this. It was well remarked by an intelligent citizen, that if he were disposed to do the greatest possible injury to a town, under pretence of doing good, he would raise a tax of a thousand dollars a year, to be distributed among the inhabitants.

In 1840, the town partook largely of the general excitement that prevailed throughout the country, previous to the presidential election. Public discussions were repeatedly held, and the best talents in the State were employed. Each party endeavored to excel the other. Splendid processions paraded in our streets, and stages were erected, where public speakers harangued mass meetings, all professing to be animated with ardent patriotism, and anxious to promote the best interests of the country. A larger number of votes were given this year, than had ever been given before, or has been given since, on any occasion.

The death of President Harrison, which occurred one month after his inauguration, was deeply

lamented by the whigs in this town. At the annual fast, a few days after the event, Rev. Mr. Peet delivered an appropriate discourse upon the death of the President.

The population of the town, county and State, since 1784, has been as follows :

Date.	Norridgewock.	Somerset.	Maine.
1784.	280.	*1,000.	56,321.
1790.	376.	2,330.	96,540.
1800.	633.	5,555.	151,719.
1810.	880.	12,317.	228,705.
1820.	1,454.	21,698.	298,335.
1830.	1,710.	35,779.	398,456.
1840.	1,865.	†33,912.	501,796.
1849.	*2,000.	*40,000.	*600,000.

Numbers of different ages in Norridgewock:

	Under 10.	10 to 20.	20 to 30.	30 to 40.	40 to 50.
1830.	545.	423.	273.	423.	123.
1840.	531.	466.	291.	466.	168.
	50 to 60.	60 to 70.	70 to 80.	over 80.	Total.
1830.	64.	47.	24.	8.	1710.
1840.	103.	59.	32.	9.	1865.

By the census of 1840, there is but one in about 200 that was over 80 years of age, one in 45 over 70, and one in 18 over 60. But one person in town has ever lived to the age of 100. Mrs. Adams, who

* By estimation.

† The county was divided in 1838.

died near 40 years since, was reputed to be over 100 years old. Three have died at the age of ninety-eight; namely, Amos Adams, Obadiah Witherell, and Ezekiel Gilman. The oldest persons now living in town are

Mrs. Martha Gilman, a pensioner,	aged	98.
Josiah Spaulding,	"	88.
Thomas Heald,	"	84.
William Crombie,	"	87.
John Perkins,	"	86.

By an examination of the census, and the number of deaths in town, it will be seen that on an average, one has died every year out of a hundred inhabitants. The year 1826 was remarkable for the mortality that prevailed; one out of 38 died that year. No epidemic nor contagious sickness has prevailed to any great extent in town — except the sickness among children in 1826, and the typhus fever in 1818.

BILL OF MORTALITY IN NORRIDGEWOCK, SINCE 1827.*

During the year 1828.		AGE.
A son of John Wood,		20
Adeline, daughter of John Kidder,		19
Total, two,		
In 1829.		
William Palmer, died in a fit,		75
Amasa, son of David Gilman,		13
Mr. Rogers, old age,		80
William Dinsmore, Jr., dropsy on the brain,		22

*A "Record of Mortality" has been kept by Rev. J. Peet since 1814. The last 22 years only are submitted.

	AGE
Thomas Whitcomb, drowned,	65
Caroline Heald, hemorrhage,	15
Emily Heald, fever,	15
Phebe, widow of Josiah Heald, palsy,	80
William Hackett, fever,	22
Mrs. Wood, wife of Nathan Wood, Jr., puerperal,	40
Ten adults, also ten children.	

In 1830.

Horatio, son of John Marshall, palsy,	18
Mrs. Adams,*wife of Amos Adams, Senior,	about 70
Capt. Amos Fletcher, consumption,	40
Deacon Nathan Wood, dropsy,	80
Jonathan Bosworth, fever,	43
Zebediah Barker, Jr., fever,	17
Adeline, wife of Edward Rowe, fever,	25
Harriet, wife of Jonathan Stoddard, fever,	26
Mrs. Trench, wife of James Trench, Esq.,	about 30
Nine adults, also four children.	

In 1831.

William, son of William Allen, consumption,	22
William Wilson, old age,	81
Charlotte, wife of Hon. D. Farnsworth, consumption,	43
Two persons of color, in Miles Williams' family, do.,	unknown
Ephraim Lindsey, scrofula,	about 72
Relief B. Carter, consumption,	18
Seven adults, also one child.	

In 1832.

Emeline, daughter of Joshua Gould, Esq., fever,	20
Mrs. Bigelow, wife of Cushman Bigelow, fever,	about 30
Benjamin Longley, Jr., deranged,	" 25
James Taylor, dropsy,	" 45
Deacon John Clark, one of the first settlers, old age,	" 81
Phineas Whitney, consumption and old age,	" 80
A son of William L. Wheeler, fever,	" 19
Seven adults, also five children.	

In 1833.

Polly, daughter of Edmund Parker, long sickness,	about 30
Stephen Tuckerman, intemperance,	50
Sarah, wife of Thomas Jones, lung fever,	69
Charles Witherell, a revolutionary pensioner, consumption,	71
Sarah, widow of Josiah Warren, cramp,	83
Jacob Cook, a schoolmaster, fever,	about 35

	AGE
Nathan Parlin, a pensioner and early settler, old age,	about 78
Oliver C., son of M. S. Blunt, Esq., inflammation of brain,	" 23
Eight adults, also six children.	

In 1834.

Dr. Asaph Thompson, apoplexy,	about 54
Persis, daughter of Dr. Thompson, consumption,	" 17
Melinda, wife of Melzar Lindsay, consumption,	" 40
Jason Hinds, consumption,	" 36
Peter Gilman, the old post rider, dysentery,	82
Mrs. Bates, wife of Solomon Bates, Esq., palsy,	69
Harriet Drew, fever,	17
Love, wife of Thomas Cook, drowned,	about 45
Eight adults, also one child.	

In 1835.

Mrs. Carol, an aged lady,	about 75
Mary, wife of William Crombie,	" 74
Deacon Solomon Bixby, a worthy man, old age,	72
Caleb Jewett, Esq, fever,	55

Four adults, also one child.

In 1836.

Samuel, son of Joseph Baker, killed in the woods,	about 20
Edmund Parker, a revolutionary pensioner, apoplexy,	76.
Gardiner French, consumption,	28
Mrs. Haggett, mother of I. Haggett, a widow, old age,	about 80

Four adults, also two children.

In 1837.

Charles G., son of Melzar Lindsey, consumption	23
Cyrus, son of James Stackpole, drowned near the Forks,	19
Francis Powers, Jr., drowned at the same time,	25
Lucy, widow of Nathan Parlin, consumption,	70

Four adults, also eight children.

In 1838.

Mary, wife of Joseph Vickerie, consumption,	about 68
Charles Morse, 2d, consumption,	" 28
Mrs. Blackwell, wife of Jabez Blackwell, old age,	" 75
Jabez Blackwell, old age,	78
Lucy, wife of Sumner Bixby, inflammation of brain,	32
Mrs. Tozer, wife of John Tozer, fever,	59
Widow Eliza Rider,	about 50
Mrs Bowen, widow of Jabez Bowen,	" 70
Mr. Leathers, son of Levi Leathers,	" 25
Elias, son of Isaac Haggett, consumption,	18

	AGE
Julia, daughter of Israel Danforth, consumption,	15
Eben E. Russell, (in Ohio,) consumption.	about 31
Joseph Vickerie, an early settler, consumption,	" 70
Lucy, daughter of Isaac Haggett, consumption,	" 16
Jonas Parlin, one of the first settlers, old age,	" 80
Richard Sawtelle, Esq., formerly sheriff, consumption,	71

Seventeen adults, also fourteen children.

In 1839.

Lucy, widow of Joel Crosby, consumption,	60
Thurston Heald, son of Josiah Heald, consumption,	about 42
Sarah, wife of Charles D. Farrin, consumption,	" 22
Dolly, wife of Samuel Smith, consumption,	" 55
Elizabeth, wife of Rev. S. Hutchins, consumption,	" 50
Charles, son of Edmund Parker, (at Mobile,) fever,	" 30

Six adults, also two children.

In 1840.

Mary, wife of Isaac Haggett, consumption,	about 44
Mrs. Kilgore, wife of John Kilgore, fever,	" 33
William, son of James Wright, (at Bath,) fever,	" 28
Miss Emerson, daughter of Hawley Emerson, consumption,	22
William Weston, one of the first settlers,	about 76

Five adults, also six children.

In 1841.

Leonard, son of widow Russell, of consumption,	about 23
William, son of James Mills, drowned,	13
William Hilton, dysentery and fever,	about 60
Hannah, wife of Deacon John Loring, consumption,	56
Judith, wife of Thomas C. Jones, consumption,	38
Rufus, son of Artemas Heald, Esq., diabetes,	24
Mrs. Bickford, wife of Aaron Bickford, fever,	22
Thomas Jones, consumption and old age,	75

Eight adults, also four children.

In 1842.

Caroline, daughter of Josiah Warren, consumption,	20
Albert B., son of William Allen, Esq., consumption,	23
A daughter of Joseph Savage, (at Lowell,) fever,	16
Sarah, daughter of Joseph Pratt, fever,	16
Polly, widow of Dr. Thompson, consumption,	56
Mary, wife of Edward C. Selden, consumption,	24
John Laughton, one of the first settlers, old age,	82
Thomas McKechnie, Esq., surveyor, old age,	81
Olive, daughter of Thomas McKechnie, Esq., consumption,	39
Asa Hall, cancerous tumor,	about 40

John A. Chandler, Esq., once Clerk of Courts, Kennebeck,	
consumption,	55
Mary Ann, wife of Solomon W. Bates, consumption,	about 35
Twelve adults, also twelve children.	

In 1843.

Mrs. Augustie, wife of Charles Augustie,	about 35
Levi Leathers, Jr.,	23
Elizabeth, wife of Charles Loring,	36
Ira Searle,	38
Rose Ann, wife of William P. Longley,	20
Mary, widow of John Wyman,	about 60
Mr. Burgess,	" 28
Phebe, wife of Josiah Spaulding,	" 83
Jesse Parlin,	" 58
Sarah, wife of William Spaulding, Esq.,	" 82
Benjamin Nutting,	" 56
Lee Nutting, his son,	" 23
Sally, wife of Nathan Laughton,	" 33
Elder Francis Powers, Baptist preacher,	" 72
Fourteen adults, also six children.	

In 1844.

Hawley Emerson,	77
Hannah, daughter of Joshua Taylor,	20
Margaret, widow of Edmund Parker,	88
Dr. Jesse Taylor,	about 54
Abby, wife of Seth Cutler,	36
Stephen Burgess,	about 80
Mrs Tilton, (widow,)	" 75
Charles Bowden,	" 20
Luke Withee,	84
Powers, an Irishman,	57
Mrs. Jewett, wife of Joshua Jewett,	about 60
Abby Freeman, consumption,	20
Mrs. Rowe, cholera morbus,	—
Fanny, wife of David Sturgess, cancer,	64
Abel Adams,	65
Mrs. Higgins, wife of Aaron Higgins,	about 56
Daughter of Joshua Taylor,	18
Hannah, wife of Amory Prescott,	about 32
Elisha Lambert,	85
Harrison Prescott,	about 25
William Spaulding, Esq.,	84
Meroe, wife of Hon. D. Farnsworth,	44
Twenty-two adults, also six children.	

In 1845.

	AGE
Ansel T. Child, son of John Child,	about 25
Nancy, wife of Abraham W. Freeman,	" 63
Benjamin Page, Jr.,	" 31
A daughter of Silas Turner,	" 16
Margaret J., wife of Charles A. Bates,	23
Daughter of Abraham Gaffield,	20
Angeline Anderson,	16
Mary, wife of H. G. O. Lindsay, insane,	25
Ezekiel Gilman, (at Lowell,)	about 35
Sarah Hilton, (at Lowell,)	16

Ten adults, also seven children.

In 1846.

Lucy, widow of Moriah Gould,	85
Miss Tinkham, daughter of Orrin Tinkham,	15
Miss Woodman, daughter of Daniel Woodman,	18
Mrs. Kilgore, wife of John Kilgore,	40
Philena, wife of Rev. Eusebius Heald,	36
Cornelius N. Butler,	about 35
Mrs. Wheeler, wife of William L. Wheeler,	52
Mrs. Gray, wife of Robert Gray,	about 30
H. G. O. Lindsay,	30
A son of Mr. Withee,	16
David Greene, cholera morbus,	52
Hannah Wheeler,	19
Washington Woodman,	40
Isaac Littlefield,	75
Wife of Miles Williams, (colored,)	about 45
Fanny Moore,	" 50
A son of Samuel Jones, drowned,	16
A son of Thomas Cook, drowned,	17
Silas Thompson, consumption,	about 33
John M. Taylor, consumption,	" 28
Mrs. Crosby wife of Thompson H. Crosby, insane,	" 35
Lucy, wife of Thomas Heald,	87

Twenty-two adults, also twelve children.

In 1847.

Mrs. Witherell, wife of Josiah S. Witherell, insane,	about 35
Mary Currier, a young woman,	—
Reuben Dinsmore,	61
Eliza Crosby, erysipelas,	35
Mary Ann, wife of Edward C. Selden,	25
Mrs. Adams,	—
Susan Raynhart,	30
Silas Pratt,	24
Albert Wade,	16

	AGE
Mrs. Hight, widow of Hanson Hight,	88
An Englishman, apoplexy,	about 45
Polly, wife of Lucas Brown,	" 50
Julia Ann, wife of J. P. Boswell,	" 22
Mrs. Weeks,	" 80
Mary, widow of Wm. Sylvester, Esq.,	" 87
Mrs. McKechnie,	" 34

Fourteen adults, also eight children.

In 1848.

John Marshall, Jr., (by steamboat,)	21
William W. Dinsmore, apoplexy,	63
Ellis Blackwell, suicide,	58
A daughter of Joshua Taylor,	17
James Adams, Esq.,	40
Rhoda, widow of Asa Longley,	84
Samuel Smith, (at Edgartown,)	73
A daughter of Edmund Parker,	20
Mary, wife of Charles D. Farrin, consumption,	25
Judith Sawyer, consumption,	13
Otis Spaulding, disease of liver,	53
David Sturgess, Jr., consumption,	35
Mrs. Adams, wife of Daniel Adams,	40

Thirteen adults, also seven children.

In 1849.

Josiah W., son of William Titcomb,	18
James Bates, delirium tremens,	50
A son of Lyman Perry, consumption,	16
A daughter of John Taylor, consumption,	20
A daughter of Reuben Morton, consumption,	about 23
Phebe Spaulding, scrofula,	19
Mrs. Trench, widow,	93
A son of Samuel Jones, by the kick of a horse,	16
Betsy, wife of Joseph H. Hill,	69

Nine adults, also four children, to July 1, 1849.

The town has never had any public lands, ministerial or school funds, from which a revenue could be derived, but has always provided funds promptly, to meet all necessary expenses, by taxes upon the polls and estates. The following is a list of the taxes for the first twelve years.

Date.	Highway tax.	School tax.	Town expenses.	Parish tax.
1788.	\$200,00.	none.	\$ 4,00.*	none.
1789.	197,00.	none.	33,33.	none.
1790.	333,33.	\$100,00.	26,66.†	none.
1791.	333,33.	133,33.	none.	none.
1792.	166,66.	none.	33,33.	\$300,00.‡
1793.	166,66.	66,66.	none.	116,66.
1794.	266,66.	83,33.	66,66.	none.
1795.	500,00.	133,33.	56,66.	none.
1796.	166,66.	100,00.	none.	90,00.
1797.	333,33.	150,00.	100,00.	100,00.
1798.	300,00.	150,00.	200,00.	100,00.
1799.	400,00.	200,00.	none.	none.

From 1800 to 1810, the highway tax was increased from \$400 to \$1000; from 1810 to 1814, it was raised to \$2000. It has been as high as \$2500. For the last two years it has been necessary to raise but \$2000 a year.

From 1800 to 1803, the school tax was \$200 a year; from 1803 to 1809, it was \$300 yearly; from 1809 to 1813, \$400; then \$500 yearly till 1822; then \$600 yearly till 1831; then \$700 a year, for ten years. In 1841 it was raised to \$750 yearly, till 1847; from that time it has been \$900 yearly. The town has always raised a larger sum for schools than has been required by law.

The tax for town expenses from 1800 to 1810 averaged \$100 a year; for the next twenty years it

* And 25 bushels of rye. † In grain. ‡ For meeting house.

averaged \$230 each year; from 1831 to 1840 the town expenses exceeded \$500 a year, and since that time \$600 a year. In 1838 a tax of \$800 was raised, to replace a portion of the surplus revenue, which had been previously used for town expenses.

In 1814, Rev. Josiah Peet was settled as a minister, by the concurrent vote of the town and his society, with a salary of \$200 a year, to be paid by the town; and in 1827, by a like vote, his salary was raised to \$400 a year. But as every individual, not a member of his society, had a right to withdraw himself, nearly all who are not members of his church have withdrawn, and at present no assessment of parish tax is made by the assessors of the town.

Those who have stood highest on the lists of taxes, since the town was incorporated, are: John Moore, William Spaulding, Eleazer Spaulding, Obadiah Witherell, John Ware, Solomon Bixby, Richard Sawtelle, Calvin Selden, Amos Fletcher, Caleb Jewett, John W. Sawtelle, Drummond Farnsworth, Sarah Sawtelle, and John S. Tenny. The highest three on the list for the present year, are D. Farnsworth, C. Selden, and Sarah Sawtelle. The average money tax on each farm, stock of cattle, &c., is \$15. More than forty persons in town pay that sum yearly. The highest tax paid by any one is \$78; two others pay over \$50 each.

The following has been the annual estimate of the expenses of the town for two years past, besides the highway taxes:

1. For support of Schools,	\$900,00	
2. For support of the Poor,	\$400	
3. For Selectmen and Assessors,	75	
4. For Collector's commissions,	75	
5. For Sup'tending School Committee,	30	
6. For Town Treasurer,	10	
7. For plank for bridges, and incidental expenses,	60	650,00
		<hr/>
		1550,00
State tax in 1848, \$924, county tax \$507,90,		1431,90
		<hr/>
Total,		\$2981,90

The town has reposed a generous confidence in the integrity and fidelity of its officers, which has been manifested by repeatedly choosing them to the same office. The average time of service of the Town Clerk, Selectmen, and Treasurer has been eight years each. One Selectman served ten years, one fourteen years, one nineteen years, and one twenty-two years. One Treasurer served ten years, one eleven years, and one twelve years. The Town Clerk has always been the first Selectman, and the Selectmen have always been the Assessors. All the town officers now living have reason to congratulate themselves for the confidence bestowed on them, and for the satisfactory adjustment of their accounts. Those in office have manifested great interest in promoting the prosperity of the town, by discharging well the duties of their office. No unreasonable claims for service have been made

by any officer during the last forty years; and no discount has ever been made or requested by the town on any accounts of town officers for their services during that time.

The account of the first Selectman for services has been from twenty-five to forty dollars a year; each of the other Selectmen receives about one half as much. The Collector has usually had a commission of two and one half per cent on the bills committed to him.

In 1816, when it was found necessary to revise the inventory of the town, John Ware, thinking himself aggrieved by the Assessors, removed from the place, taking with him nearly one tenth part of the taxable property in town. But the town sanctioned the course of the Assessors by re-electing them the next year. With this exception, there has been comparatively but little complaint concerning taxes.

TOWN OFFICERS, FROM 1788 TO 1848.

<i>Selectmen and Assessors.</i>	<i>Treasurer.</i>	<i>Collector.</i>
1788. J. Clark, Z. Keith, M. Gould,	J. Heald, John Heald.	
1789. D. Steward, J. Heald, O. Witherell,	J. Clark, Jos. Tarbell.	
1790. D. Steward, J. Heald, S. Wood,	J. Clark, B. Thompson.	
1791. J. Warren, W. Sylvester, J. Splauding,	S. Pierce, Levi Sampson.	
1792. D. Steward, J. Warren, Z. Gilman,	S. Wood, Josiah Heald.	
1793. D. Steward, J. Clark, S. Wood,	S. Wood, W. Spaulding, jr.	
1794. J. Clark, D. Steward, P. Rogers,	S. Wood, P. Gilman.	
1795. J. Clark, D. Steward, P. Rogers,	S. Wood, W. Ward.	
1796. J. Spaulding, S. Bixby, J. Thompson,	S. Wood, D. Lancaster.	
1797. J. Spaulding, S. Bixby, J. Thompson,	S. Wood, D. Lancaster.	
1798. J. Spauld'g, O. Witherell, J. Thompson,	S. Wood, B. Moore.	
1799. J. Spaulding, O. Witherell, J. Harlow, J. Ware,	W. Spaulding, jr.	

<i>Selectmen and Assessors.</i>	<i>Treasurer.</i>	<i>Collector.</i>
1800. J. Harlow, O. Witherell, P. Rogers,	J. Ware,	W. Spaulding.
1801. J. Harlow, O. Witherell, P. Rogers,	J. Ware,	W. Spaulding.
1802. J. Spaulding, S. Pierce, W. Sylvester, J. Ware,		E. Lindsey.
1803. J. Spaulding, S. Pierce, W. Sylvester, S. Wood,		E. Lindsey.
1804. J. Spaulding, S. Pierce, W. Sylvester, S. Wood,		W. Spaulding.
1805. J. Spaulding, S. Bixby, W. Spaulding, S. Wood,		E. Lindsey.
1806. J. Harlow, S. Bixby, W. Sylvester,	J. Ware,	E. Lindsey.
1807. J. Spaulding, W. Sylvester, S. Bixby, John Loring,		Sam'l Smith.
1808. J. Spaulding, W. Sylvester, S. Bixby, J. Loring,		S. Smith.
1809. J. Spaulding, W. Sylvester, S. Bixby, J. Loring,		S. Smith.
1810. J. Spaulding, W. Sylvester, S. Bixby, J. Loring,		John Cook.
1811. J. Spaulding, W. Sylvester, S. Bixby, J. Loring,		S. Pierce.
1812. J. Spaulding, W. Sylvester, S. Bixby, J. Loring,		S. Pierce.
1813. J. Spaulding, W. Sylvester, S. Weston, J. Loring,		E. Lindsey.
1814. J. Spaulding, S. Bixby, S. Weston, J. Loring,		E. Lindsey.
1815. J. Spaulding, S. Bixby, S. Weston, J. Loring,		E. Lindsey.
1816-7. W. Allen, jr., S. Bixby, D. Steward, J. Loring,		O. With'rell, jr.
1818. W. Allen, jr., S. Bixby, D. Steward, J. Wright,		O. With'rell, jr.
1819. W. Allen, jr., J. Spaulding, E. Heald, Eze. Heald,		O. With'rell, jr.
1820. W. Allen, jr., E. Heald, S. Philbrick, E. Heald,		O. With'rell, jr.
1821. W. Allen, jr., A. Clark, S. Philbrick, E. Heald,		U. Spaulding.
1822-3. W. Allen, jr., A. Clark, S. Philbrick, M. S. Blunt,		Joshua Gould.
1824-7. W. Allen, jr., A. Clark, S. Philbrick, M. S. Blunt,		T. C. Jones.
1828-30. W. Allen, jr., A. Clark, W. Prescott, M. S. Blunt,		O. With'rell, jr.
1831. W. Allen, jr., A. Clark, W. Prescott, M. S. Blunt,		T. C. Jones.
1832. W. Allen, jr., J. W. Sawtelle, A. Shed, M. S. Blunt,		T. C. Jones.
1833. A. Clark, jr., M. Lindsey, Z. Withee, M. S. Blunt,		T. C. Jones.
1834. W. Allen, jr., M. Lindsey, J. Robbins, M. S. Blunt,		Jesse Taylor.
1835. A. Clark, W. Prescott, J. Parlin,	G. Sylvester,	Jesse Taylor.
1836-7. M. Lindsey, M. S. Blunt, W. L. Wheeler,	Edw. Rowe,	E. Rowe.
1838. M. Lindsey, M. S. Blunt, J. Davis,	E. Rowe,	J. Taylor.
1839. M. Lindsey, M. S. Blunt, J. Robbins,	E. Rowe,	Amos Shed.
1840. M. Lindsey, M. S. Blunt, J. Robbins,	E. Rowe,	Wm. Hilton.
1841. C. Selden, A. Clark, J. Robbins,	C. Sawtelle,	D. H. Linscott.
1842. W. Allen, jr., A. F. Tilton, S. Robbins,	E. Rowe,	B. F. McIntire.
1843. W. Allen, S. Robbins, A. Tobey,	E. Rowe,	B. F. McIntire.
1844. W. Allen, S. Robbins, A. Tobey,	E. Rowe,	Levi Powers.
1845. W. Allen, S. Robbins, S. Parlin,	D. Danforth,	L. Powers.
1846-7. E. Rowe, S. Robbins, S. Parlin,	D. Danforth,	T. C. Jones.
1848. E. Rowe, S. Robbins, S. Parlin,	D. Danforth,	Chas. Morse.

REPRESENTATIVES TO THE LEGISLATURE.

1807. Ithamar Spaulding.	1831. John Kidder.
1808. John Ware.	1832. Cyrus Fletcher.
1809. John Ware.	1833. Arthur Spaulding.
1810. Calvin Selden.	1834. Arthur Spaulding.
1811. Calvin Selden.	1835. S. Gage, <i>of East Pond.</i>
1812. Calvin Selden.	1836. Ebenezer Russell.
1813. William Sylvester.	1837. John S. Tenney.
1814. William Sylvester.	1838. Samuel Hutchins.
1815. William Sylvester.	1839. Melzar Lindsey.
1819. Josiah Spaulding.	1840. Melzar Lindsey.
1820. E. Coburn, <i>of Bloomfield.</i>	1841. W.H.Ellis, <i>of East Pond.</i>
1821. Caleb Jewett.	1842. Edward Rowe.
1822. Jonas Parlin, Jr.	1843. A. P. Morrill, <i>of Madison.</i>
1823. Jonas Parlin, Jr.	1844. Abraham W. Freeman.
1824. William Allen, Jr.	1845. James Adams.
1826. Drummond Farnsworth.	1846. David Danforth.
1827. William Allen.	1847. S. Weston, <i>of Madison.</i>
1828. Calvin Selden.	1848. Simeon Robbins.
1829. Samuel Searle.	

Delegate to the Convention to frame a Constitution for the State, in 1816 and 1819,—William Allen, Jr.

In March, 1822, the town, in order to establish a uniform course of procedure in town business, adopted a set of regulations, which, if duly observed, have a salutary effect, especially if new town officers are elected — initiating them immediately into a knowledge of the affairs of the town, its resources and liabilities. They have also a tendency to keep the finances and accounts of the town open to the inspection of every one — to prevent improper claims from being presented for

allowance in the hurry of a town meeting, without a full investigation — and to assist in the correct and rapid despatch of business at the annual meetings.

BY-LAWS AND REGULATIONS.

ART. 1.—The Selectmen shall annually, within ten days after their election, examine the Town Treasurer's and the Collector's accounts for the preceding year, and deface all orders which have regularly been drawn, and which have been paid by the Treasurer during the year; and shall make out and put on file a statement of the debts and credits of the town, according to the Treasurer's account. And on failure thereof they shall each forfeit two dollars, to be deducted from the amount to which they may be entitled for their other services.

ART. 2.—The Town Treasurer shall, at least two days, and not more than ten days before each annual meeting, and as much oftener as may be necessary, call on the Collector and all others indebted to the town, for settlement, and within the time aforesaid, shall exhibit to the Selectmen a statement of the sums he has received on account of each tax or claim, and the amount he has paid during the year, and also the amount due from each collector; and on failure thereof, he shall forfeit two dollars, to be deducted from the amount to which he may be entitled for his other services.

ART. 3.—Whenever any Collector neglects to render an account to the Selectmen of his collec-

tions and payments, every two months, as the law requires, it shall be the duty of the Selectmen to certify the same to the Town Treasurer, who shall thereupon charge such Collector with the forfeiture incurred by law — being two and a half per cent on the amount of his bills.

ART. 4.—Every inhabitant of the town who has any claim on the town for services or expenses, or for abatement of taxes, shall exhibit the same to the Selectmen at least two days prior to the annual meeting; and on failure thereof, (if the same be objected to by the Selectmen,) shall not be allowed at the meeting, and no suit or action shall be sustained thereon to recover it, till the same has been laid before the town at a legal meeting, holden at least two days after the same shall have been exhibited to the Selectmen for examination.

ART. 5.—The Selectmen shall, two days before each annual meeting in the month of March or April, make out and post up at the meeting house a list of all expenses that have been incurred by the town during the year preceding, with the names of the persons to whom the same is due, or has been paid, including their own accounts. And they shall also in like manner, post up an estimate of the taxes, that in their opinion will be necessary to be raised in the town for the current year; and on failure thereof they shall forfeit two dollars each, as in the first article.

ART. 6.—No money shall be drawn from the treasury, but by orders signed by a major part of

the Selectmen, or by vote of the town duly certified; and the Selectmen shall keep a record of all orders drawn by them.

ART. 7.—The Overseers of the Poor shall keep a record of all notices respecting paupers, and of all applications for assistance, and no contract shall be made so as to bind the town, unless it be in open town meeting, held for the purpose, or by a major part of the Selectmen or Overseers of the Poor, or by an agent duly authorized.

These By-Laws and Regulations were approved and confirmed by the Court of Sessions, in March, 1822, and have been duly observed since that time.

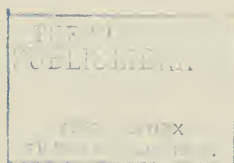
CHAPTER IX.

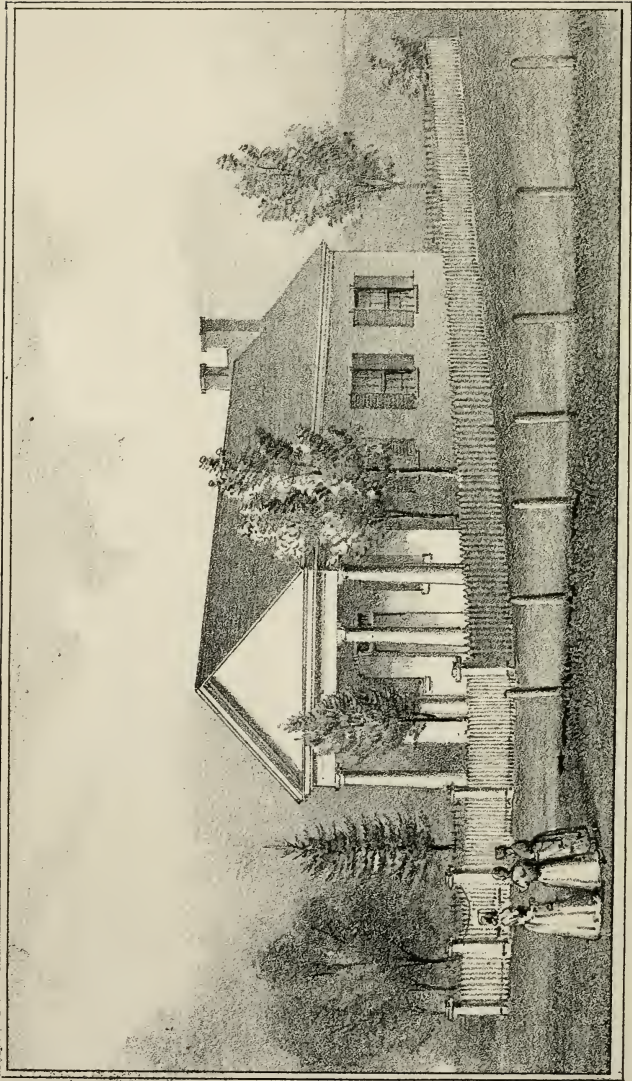
ROADS AND BRIDGES.

Spotted line, New roads, Improvements, River road, Waterville road, Belgrade road, Coburn road, Gilmore road, Mercer road, Bridges, Toll bridges, Loss.

THE want of communication with other places is the greatest embarrassment in a new settlement. The passage by water, on the river, was difficult and dangerous, but was submitted to by our first settlers for several years. Making a road through the woods is expensive, and much time is commonly required.

The first communication by land to a new settlement is usually by a "spotted line." The trees in the direction of the route are marked with an axe, by hewing off a chip on each side, at such distances that the spots can easily be seen from one tree to another, while the underbrush is slightly removed, so that a man can pass on foot with a pack. This work of marking the trees and cutting the bushes, requires a man two days to a mile. The path is sometimes used in this condition two or three years.





FEMALE ACADEMY.

The next step is to cut out a road so that a pack horse can pass in summer, or teams with sleds in winter, this requires about four days work to a mile. It is then called a sled road, and is used in that state two or three years. Then by expending six days work to a mile in building small bridges and causeys, and clearing out obstructions, it is made passable in a rough manner for carts with small loads. In this rough state the road is used until by the incorporation of the place a more thorough course of making a highway is adopted. After about seven years in the ordinary way the road becomes passable for carriages.

Twenty years often elapses from the time a new road is explored and the work commenced on it by the settlers before carriages can pass with safety. The road from Norridgewock to Waterville, was in the manner described—first, a spotted line near the river through Canaan Plantation ; (the distance by this route being twenty-five miles;) then a winter road after several years. Sixteen years after the first settlers came here, the road was not made so that carts could pass with convenience.

One of the traders in 1789, carried his potash to Hallowell in a canoe. Four years more elapsed before the river road, as it was called, became convenient for carts. This was the first post road, and it was the principal road to Waterville, and thence to Hallowell for ten or twelve years before a more direct road was made to Waterville.

In examining the records of the first settlement of

the Friends in Fairfield in 1784, mention is made of the new road about to be opened from their place to Heald's Mills in Norridgewock. A road had then been opened from Waterville to the middle of the town of Fairfield.

In 1785, the road was opened from Norridgewock to Waterville—the greater part of the distance near the road now travelled, this was altered from time to time till 1825. It was then laid out in its present location, and made safe and convenient for carriages and has been kept in good repair since that time.

In 1820, the Belgrade road was opened through East Pond settlement and Belgrade to Augusta. This is now the nearest post road to Augusta, and the stage passes over it every day.

In 1828, the Coburn road was opened in the direction of Augusta, by way of West Waterville. This by many travellers is considered the best road from Norridgewock to Augusta—the distance is less than thirty miles. That part of the road which is in this town is straight and remarkably level.

In 1825, the Gilmore Road was opened, which shortened the distance to Mercer three miles.

In 1831, the Mercer Road was opened, by which the distance to Mercer is less by two miles than by the Gilmore Road. This is now the main travelled road from this town to the western part of the State.

In 1837, a new road was made from South Village to Woodman's Hill—and during the same year the Walker Road was opened from the county road two miles north of the village to Madison Bridge.

In 1841, the Childs' Road was made in a direct line to Starks. In 1844, a new road was opened from the village to Searle's Corner, in the direction of Madison and Solon, which is nearly on a straight line, and is a great improvement on the old road. Various other alterations and improvements have been made in the roads in this town, so that but little expense will be necessary to make a good road to every farm in town.

The town supports four bridges across Sawtell's Mill Stream, each from sixty to one hundred and thirty feet long; two across Martin's Stream, and one across Old Point Brook. There are no other large streams in town or expensive bridges required on the public roads.

In 1810, a toll bridge was built across the Kennebec in this town, at an expense of three thousand dollars. It was five hundred and fifty feet long, built on trusses or bands about one hundred feet apart, with balance timbers and stringers, supported by long braces, and wholly of wood. A part of it was carried away by the ice in March following. It was repaired and made more secure in the summer of 1811, at an expense of twelve hundred dollars. This stood with but trifling repairs till the timber decayed, and it was carried away in March 1826. The tolls having nearly paid the original cost, the proprietors obtained a new charter and built a bridge near the old ferry on stone piers in 1827, which cost seven thousand dollars. This was carried away the last day of March 1831.

In 1835, a new set of proprietors obtained a charter and built a bridge where the first one stood, with stringers resting on trusses, and balance timbers, and supported by king posts with iron stirrups, at an expense of five thousand dollars. This was carried away by a winter freshet in January 1839. It was rebuilt the same year at an expense of four thousand three hundred dollars, besides the materials saved from the old bridge, valued at one thousand dollars. This was again carried away by the ice in March 1846.

The proprietors being discouraged by their losses gave way to a new set in 1848, who contracted for a good substantial bridge, to be built in a workman-like manner, on two stone piers, thirty-five feet high, with stone abutments. The bridge to be built with lattice work on Town's plan, the whole to be completed the first day of October, 1849, for eleven thousand dollars. The loss to the proprietors by the second bridge, was six thousand dollars; by the third bridge, three thousand; by the fourth bridge, two thousand; making the whole loss eleven thousand dollars above the tolls received.

CHAPTER X.

DESCRIPTION OF NORRIDGEWOCK.

Beauty of the Village, Public Buildings, Court House, Jail, Meeting-house, Academy, Population, Agriculture, Mechanics, Merchants, Professional men, Education, Benevolent Societies.

ALL strangers, who visit this place admire the location of the quiet and beautiful Village of Norridgewock.

To the traveller proceeding up the river, the appearance of the Village, as he approaches it, is peculiarly pleasant. The road winds along the bank of the Kennebec. On the opposite side, the highlands approach the stream with bold and rugged banks covered with trees and tangled shrubbery; in other places they retire in gentle slopes, exhibiting beautiful meadows, cultivated fields, and orchards surrounding the comfortable dwellings of the inhabitants. The spire of the village church just peers above the green trees clustered around, and glimpses of the buildings are seen among the thick branches.

The village is on a level plain, elevated about thirty feet above the surface of the river at low wa-

ter. The combinations of nature and art are here, such as to make a favorable impression on the most casual observer. The spacious level street, leading through the village, lined with large *trees of different kinds; the neat and comfortable appearance of the various buildings, well adapted to the purposes for which they were erected; the smooth surface of the river to be seen sweeping in its course with a gentle current around the curve between this village and the village on the south side of the river; the new and thriving appearance of the latter; and the surrounding scenery, are all objects of admiration. The cemetery below the village, neatly and appropriately enclosed, with a substantial and finished fence, shaded with the oak, the maple, the butternut and the elm, and profusely sprinkled over with wild roses, attracts attention and adds to the reputation of the place.

Among the public buildings is the meeting-house originally built in old style, but remodeled in 1837. The lower floor is divided into a vestry and town-hall, and the upper part conveniently finished for a church.

The court-house is built of brick, fifty feet by forty, with an addition of eighteen feet on one end, containing an excellent fire-proof vault for the safe keeping of the county records, a large entry and stairway on the lower floor, with a belfry and tower

*One large willow growing in the village, measures 20 feet around the base, and three feet above the ground, it is 18 feet and 1 inch in circumference.

above. The lower floor of the body of the house is divided into four apartments, with an entry and passage way between the rooms, and a passage way from this to the other entry at the stair way. One of the front rooms, twenty feet square, is for the clerk's office, the other of the same size is for the register of deeds office; one of the back rooms is for the grand jury, and the other is the office of the county treasurer. The court hall is on the second floor, finished in good style and suitably furnished with desks, tables and chairs. The chairs for the judges and jurors are cushioned. The floor is carpeted and seats are fitted up convenient for spectators. The house was built in 1820, and cost over four thousand dollars; the additions and alterations in 1847, cost about three thousand dollars. The building has now a slated roof.

The jail was built of stone in 1810, and cost two thousand dollars. It is two stories high, with three rooms on each floor and an entry. A Jail House was built of brick in 1826, which cost seventeen hundred and fifty dollars. This house is occupied by the jailer, and extends over the attic story of the jail to which it is attached. One of the rooms in the building serves for the jailer's office.

A brick building was erected in 1813, which cost one thousand dollars, and is now used for a probate office.

The school-house in the village is large, neat and convenient, and cost over seven hundred dollars.

The Somerset Lodge of Odd Fellows own a large

brick edifice in the village, in the third story of which they have a spacious hall fitted up and furnished for the purpose of their order.

On the south side of the river there is a meeting-house forty-five feet by forty, built in 1843, more than half of which is owned by the Calvinist Baptist, one fourth part by the Methodist, and one eighth by the Free-will Baptist. The house is conveniently situated, and is finished and furnished in good style.

The Female Academy on this side of the river, was erected in 1837, by the voluntary contribution of individuals. The edifice is of brick, and cost one thousand dollars, and is in an eligible situation, near the junction of five county roads. The land was given to the institution by Dr. Amos Townsend, who also contributed one hundred dollars towards the erection of the building. It is finished in a convenient manner, with moveable desks and chairs to accommodate forty pupils. There are recitation rooms and some apparatus. The institution is at present in successful operation, with twenty pupils under the tuition of Miss Mary Croswell. No more eligible situation can be found in New England, and the academy should receive a more liberal patronage. The officers of the institution are Rev. Josiah Peet, President; Drummond Farnsworth, Secretary; Amos Townsend, Treasurer; John S. Tenney, Calvin Selden, John S. Abbott, William Allen, Hannibal Ingalls, Trustees. Miss Emily Ballard was the first Preceptress, afterwards Miss

Howe, Miss Tower, Miss Dunlap, Miss Hanscomb, Miss Anderson, and Miss Croswell.

A meeting-house was built on Oak Hill, in the south-west corner of the town in 1836, by the Calvinist Baptists and other denominations, which cost twelve hundred dollars.

There are thirty-five dwelling houses in each of the two villages, and there are twenty shops and offices in both. In the south village, there is a good flour-mill, saw-mill, fulling-mill, and carding machine. The county buildings are in the north village, which is one mile south-east from the centre of the town; thirty miles north from Augusta, eighty-five miles north-east from Portland, fifty-five miles west from Bangor, and twenty-two miles east from Farmington.

The town now contains two thousand inhabitants; of whom, four hundred and thirty are legal voters. Eight hundred and thirty are returned as scholars over four, and under twenty-one years of age. There are three meeting-houses, an academy, and fifteen school-houses in town.

Agriculture now furnishes employment and support for the inhabitants generally, and those who make it their principal occupation, and manage their business prudently, live independently and accumulate property. More than one fifth part of the town is cultivated yearly for tillage and mowing, and there are more than four thousand acres of pasturage. There was formerly a considerable quantity of pine timber in the town; but little now

remains, not exceeding fifty acres, and that is in detached parcels, and mostly of a second growth.

The staple productions have been corn, oats, wheat and potatoes. The products of the dairy are abundant. Beef and pork are raised in large quantities, and sheep and wool for market. The various kinds of vegetables are raised in abundance for home consumption.

By the last State Valuation taken in 1843, the various taxable items were returned as follows :

Number of dwelling houses,	-	-	236
Number of barns and other buildings,			378
Number of stores, shops and offices,	-		17
Number of tons English hay cut annually			2482
Number of tons of meadow hay	"		26
Number of acres of pasturage,	-		3765
Number of horses and colts,	-	-	267
Number of oxen, cows, steers and heifers,			1365
Number of sheep,	-	-	4594
Number of swine,	-	-	456
Number of pleasure carriages, chaises, &c.			28
Amount of stock in trade,	-	-	\$4,840
Amount of Bank stock,	-	-	11,200
Amount of money at interest,	-		14,730
Total value of real estate,	-	-	194,777
Total value of personal estate,	-		60,388
Number of acres of woodland,	-		2,932
Number of acres of unimproved land be-			
sides woodland,	-	-	13,160
Number of acres of unimprovable or waste			
land,	-	-	915

MINERAL SPRING.

There is a mineral spring in this town, on land owned by Calvin Selden, Esq. about one third of a mile north of the court-house, on the old road leading to Madison.

An imperfect analysis of the waters has been made, and it is ascertained that they contain a minute portion of iron and lime, combined with carbonic acid, and also the sulphate of soda and magnesia, which render them not only alterative and laxative, but gently tonic.

Though the waters of this spring contain ingredients in very small relative proportions, yet perhaps they will be found, on that very account, more likely to be absorbed into the system, and to effect cures, when larger doses of the same remedy would fail. It is this very circumstance which renders this spring worthy of public consideration. It issues from between the strata of limestone, the foundation rock of this town.

Mechanics, who are always necessary for the prosperity and convenience of every place, have not abounded in this town as in some other places. But few articles have been manufactured here beyond the wants of the inhabitants. Improvements have been made in this respect, and most of the mechanic arts necessary for the comfort of the community, are now prosecuted with success.

There are seven stores for retailing merchandize, all of which are doing good business on a moderate

scale. There are some enterprising business men in town, but few who are called rich, and but few who are really poor. The greater part of the inhabitants are in moderate and thriving circumstances. The ardor of some of the most active business men was damped by the effects of the land and timber speculation some years since, when considerable loss was sustained by some of the most prudent. They have generally recovered from the shock, and there is evidently now an accumulation of property from year to year.

There are now three clergymen, four counsellors at law, and three practicing physicians.

We have three houses of entertainment, all of which furnish the best of accommodations to travellers and sojourners, and it is presumed that none of them furnish ardent spirits, to be used as a beverage.

HOTELS.—The hotels at Norridgewock, are worthy of commendation. Travellers and visitors speak highly of their entertainment at all of our public houses.

For thirty-five years, Mr. Danforth has occupied his stand, where the traveller finds a home and a landlord attentive to his wants.

The house formerly kept by Mr. Pike, Geo. Freeman, Hapgood & Brown, has recently been purchased by Silas W. Turner, whose excellent accommodations give good satisfaction to the public.

Mr. Sawyer has built a large house of entertainment in the South Village, which is well furnished

and good attention is there paid to the wants of travellers.

One of the Judges of the S. J. Court resides in this place. The town has also furnished at different times three Judges of Probate, three members of Congress, three Senators, a member of the executive council, an elector of President, a superintendent of the Insane Hospital, many county officers since the first establishment of the county, and military officers of all grades in large numbers up to a Major General.

The town schools are generally well attended and well conducted. Great efforts have been made within three years past to elevate their character. The committee have been vigilant, and have devoted much of their time to the duties of their office. A full report of the state of each school is annually made and read in open town meeting. This report is listened to with attention, and the schools are evidently improving. The Sabbath Schools are a credit to the place, being attended by nearly all the children of the villages, and by many who live remote from the places of meeting.

There are several societies in town instituted for moral and benevolent purposes. The Somerset Lodge of Odd Fellows have stated meetings in their hall, avowedly for humane and benevolent purposes. They have contributed largely to the relief of the sick and afflicted of their order during the past year.

Intemperance, the parent of vice and misery has

been checked in this town. Some who were in the road to ruin have been reclaimed, and the good effects of the temperance reformation are every where visible. There is less idleness and poverty. Dwelling houses are kept in repair, and more comfortable and pleasant. The members of the Martha Washington Society deserve credit for their efforts to aid the poor, to relieve the distressed, and to assist the Washingtonians in their good work.

Other benevolent and religious societies combine their efforts to do good.

On the whole, the town now furnishes a fine specimen of New England habits and manners. We have the church and the school house; and the general character of the inhabitants for intelligence, industry and good order, gives a desirable reputation to the place. Surrounded with beautiful scenery, the inhabitants of this town enjoy many privileges and blessings which call for devout gratitude and thankfulness to the bountiful Giver of all good. "The lines have fallen unto us in pleasant places, and we have a goodly heritage."

Nothing now remains for the present generation, but to practice the frugality of their ancestors, imitate their virtues, avoid their errors, improve the privileges they enjoy, and be contented, grateful, benevolent and happy.

CHAPTER XI.

BIOGRAPHICAL NOTICES.

James Waugh, J. Waugh Jr., John Clark, Oliver Wood, Moriah Gould, William Paine, Peter Gilman, Solomon Bixby, John Ware, Richard Sawtelle, William Sylvester, W.W. Dinsmore; Lawyers, Physicians, Traders.

“ But there are deeds that should not be forgot,
And names that must not wither.”

JAMES WAUGH, ESQ.

JAMES WAUGH ESQ., late of Starks, a native of Townsend, Mass., came to this place in 1774. He settled upon a lot at the “great ox bow” on Sandy river, then called Little Norridgewock, which was considered within the precincts of Norridgewock until the town was incorporated. His lot contained a hundred acres of rich intervale, and is now the most productive farm in the county of Somerset. It is owned by his son John Waugh, and James M. Hilton. Having built a log house, and made preparation for raising a crop of corn, he was married to Bathsheba Fairfield of Vassalborough, a woman of eminent talents and a well cultivated mind; and immediately removed to his log cabin in the begin-

ning of the winter of 1774-5. His first son, James Waugh, Jr., was born the following year, being the first male child born of English parents within the limits of the county.

He was a man of sound discretion and unblemished reputation, honored and respected by his townsmen and by all who knew him. For a long time the new settlers looked to him for council and advice. When danger was apprehended from the Indians, he was appointed captain of the guard; and after the incorporation of the town of Starks, he was chosen Town Clerk and Selectman from year to year, as long as he was able to attend to business. He was a delegate from his town for framing the Constitution of the State; and for many years was an acting magistrate of the County. All his duties were discharged with discretion and benevolence.

On one occasion a townsman was brought before him for some criminal offence. The evidence of his guilt was so conclusive on the examination, that he was sentenced to pay a fine and the costs. The culprit was poor and friendless, and unable to pay the fine: the officer was about to carry him to jail, when the magistrate, having pity as he said, on the wretch, paid the fine and cost for him, admonished him to beware of a second offence, as he might fare worse, and let him go without taking any security for the money he had advanced. He afterwards said that he should not regret it, if he never received the money, as the man was poor,

and if he had been carried to jail his family must have suffered, and he believed the man repented of his misconduct, and was never known afterwards to commit an offence.

He received ample returns for his labor in cultivating his farm, and in times of scarcity was always able to afford relief to those who needed assistance, dealing out his surplus stores in small quantities to each, without regard to their ability to make him compensation. Near the close of his life, his sons found that a large amount of provisions thus dealt out to poor persons was charged upon his books which was never paid; they never knew him to attempt to enforce payment by legal process.

He lived to old age on the farm where he settled, raised up a large family, and died in 1826, honored and lamented.

His son, James Waugh, Jr., who died in this town in 1818, was born, as has been stated, in 1775. He was educated by his parents, never having had any opportunity to attend school, except for three months at a woman's school; but his education at the fireside, his natural ability and his taste for reading were such that he acquired a good knowledge of books, was a shrewd observer of men and things, could express his opinions with propriety, and became qualified to fill any office in the State.

He was an ingenious and skillful mechanic, and was beloved and respected by a large circle of friends and connections. He frequently represented his native town in the Legislature; was Chief Justice

of the Court of Sessions; had command of a regiment of the Militia, and sustained sundry important civil offices in the county for several years, in a manner highly creditable to himself, and satisfactory to the public. As an officer, he was intelligent and active; as a magistrate, firm and discreet, and as a man, upright and benevolent.

JOHN CLARK.

John Clark, late of this town, was born in Townsend, Mass., in 1753; came to this place in 1774, and selected a lot for settlement, intending to commence clearing it the next year, but was prevented by the war. He was detached in the militia and enlisted for nine months and served in the army. He was in the breast-work at the battle of Bunker Hill, and retreated for more than half a mile amidst showers of balls and grape shot, when men were falling on every side. He said that at every discharge from the British, the balls rattled around him, reminding him of a farmer sowing peas. Nothing but an overruling Providence protected him; and the impressions made upon his mind at that time, were never effaced. He felt the need of a preparation for death, and in after times made religion the business of his life. After he was discharged he came again to this place, and took possession of the village lot, and worked here during the summers of 1776 and 1777; then went to Townsend, was married and returned with his wife late in November. As there were no roads that were then passable, he came from Hallowell in a

canoe with his wife and effects, amidst the snow and ice, and arrived safely at their log cabin. Successful in clearing his land and raising crops, he soon obtained a competency for himself and family.

Mr. Clark soon made a profession of religion, and meetings upon the Sabbath were held at his house. Associated with Deacon Longley, Moriah Gould and others who had been members of the Congregational church in Massachusetts, he was always active in the social meetings, and thence acquired the title of Deacon, although no church was organized at that time. In 1794, when the Methodist preachers visited this place, Deacon Clark united with the first Methodist class that was formed in Norridge-wock.

He established a ferry, and kept a house of entertainment. He was chosen the first Town Clerk and Selectman, which offices he filled for several years with fidelity.

Deacon Clark was mild and conciliatory in his manners and conversation, easy and accommodating in matters of business, and a useful member of society. He raised up a large family, and died in this town, September, 1832, having had his name placed upon the Pension list a short time before his death.

One of his sons, Asa Clark, who is now living, has been a member of the Executive Council, and held other important offices in town, county and State, by repeated re-elections for more than a quarter of a century.

OLIVER WOOD, ESQ.

Oliver Wood was for a long time the only acting Justice of the Peace in this town. He was advanced in years, and had sons of age when he came here in 1774. For some time he acted as an agent for the Plymouth Company, and was vigilant and attentive to his duties.

He was what might be called a gentleman of the old school, requiring a strict observance of the rules and forms of law so far as he understood them. Often called upon to hear complaints, he imposed small fines which are now winked at, such as sabbath breaking, defamatory words, trespasses &c. He probably solemnized more marriages than any magistrate has since done in the county. He was a professor of religion, and lived to old age. He attempted to do some business as a magistrate after his commission had expired. One couple, some years after he married them, ascertained that he was not a Justice at the time, and that they had not been legally united in wedlock, were remarried after they had a family of children. The following extract from this Justice's Record may be of interest.

"Be it remembered, that on the first day of June, 1786, Calvin Paine appeared and complained of himself for breach of the Sabbath."

Six others that year, and as many the preceeding, complained of themselves for a similar offence.

"July 22, 1786. Be it remembered that Benjamin Hilton was complained of for breach of the Sabbath for which he paid ten shillings fine."

"Lincoln ss. October 22, 1789, Mr. Christopher Webb, of Canaan complained of himself for breach of Peace; fined 2s. and certificate 1s=3s.'"

"Dec. 19, 1786. Morris Fling, of Hebron was found guilty of throwing down Mr. Ferguson's fence, and fined twenty shillings."

"Oct. 25, 1788. Caleb Piper, of Seven mile Brook, made oath that he received a counterfeit note of the State of Vermont, of Moses Wiley of Templeton, in the county of Worcester, before me Oliver Wood, Esq."

"April 28, 1785. This day was married Calvin Piper, to Zeruiah Parker, both of Norridgewock, by Oliver Wood Esq.

One hundred and twenty other marriages are entered in the same form, between April, 1785 and Feb. 1, 1798. One is entered thus :

"July 20, 1793. Personally appeared William Fairbrother and Miss Ruth Medcalf, and took each other as husband and wife, and agreed to live together as such. Before me, Oliver Wood, Esq."

Ephiram Wood, late of Bingham, was a son of Oliver Wood, Esq., and one of the first settlers. He lived in this town for several years, respected for his intelligence and Christian character. He removed to Bingham, where he died in 1842.

Silas Wood, another son of Oliver Wood, Esq., was a soldier in the army, and came to this place soon after his father, and was long esteemed as one of the principal men of the place. He was often chosen Selectman and Town Treasurer, and was a

man of integrity. He acquired a good estate, and a short time before his death he was placed on the pension list. Having suffered from age and infirmity for many years, he died in 1834, aged eighty. His aged widow is still living in Chesterville, a worthy woman and a pensioner.

Simon Pierce, was one of the early settlers of this town. He came here with his father, and though a young man, he had served as a soldier with his father in the Revolution. He married a daughter of Oliver Wood, Esq., was a man of talents and integrity, and an active member of the Congregational Church. Mr. Pierce was highly respected by the inhabitants of this town, and was repeatedly chosen a member of the board of Selectmen. He removed to Chesterville in 1813, and died soon after.

MORIAH GOULD.

Moriah Gould was one of the early settlers. He had been a soldier of the revolution, and was at the time of his death, a pensioner under the act of 1818. He was a member of the first board of Selectmen, and was highly respected for his consistent christian character. He was eminently pious, and a pillar in the church, often taking the lead in devotional exercises when no preacher was present, and his prayers were fervent, Scriptural and remarkably appropriate. His manners were exemplary, and his conversation always devotional. He became lame and was under the necessity of having one leg amputated about twenty years before his death. He died September, 1826, aged 72 years.

REV. WILLIAM PAINE.

Elder Paine, who died a few years since at Anson, was one of the first settlers of this town. He was a minister of the Free Will Baptist order. When questioned in the S. J. Court, as to the place of his settlement and ordination, he replied that he was "regularly ordained to preach wherever God in his providence should call him." He was a man of strong sympathies, and familiar with the Scriptures. His pathos and aptness of illustration, though often somewhat fanciful, rendered his preaching highly interesting. He preached many years without fee or reward, depending on his farm for support. Every one who knew him considered him an excellent man. He was always listened to with attention, and treated by all with becoming respect. He was a Revolutionary Pensioner.

PETER GILMAN.

Peter Gilman was born in Pembroke, N. H. Came to this town when young, soon after his marriage, and resided here till old age. He was more extensively known than any other man in town, being the first mail carrier between this place and Hallowell. When a Post Office was first established in this town there was no road passable for carriages, and he carried the mail on horse-back for twenty years, following the course of the river forty five miles, and back once a week.

When the road became passable for carriages, he went with a wagon or coach ten or fifteen years,

till the infirmities of age came upon him. He was a faithful, active man, always attentive to every little matter of business entrusted to him. He had a retentive memory; without making any memorandum, he always remembered the most trifling errands; always cheerful and pleasant, he was ready to accommodate, and moderate in his charges for services.

He made a public profession of religion in early life, united with the Congregational church, and continued a worthy member as long as he lived. He was a soldier in the Revolution and a pensioner. He died the 3d. of October, 1834, aged eighty four. His widow still survives in her ninety ninth year, and receives a pension.

DEACON SOLOMON BIXBY.

Deacon Bixby was an early settler in this town. He came from the county of Worcester, and settled upon the intervale lot, where his sons now live. He was an industrious man and an efficient member of society, of good habits and strict integrity. He served fourteen years as one of the selectmen. He was a professor of religion, and for many years a deacon of the Congregational church; an ardent admirer of the "doctrines of grace," and a faithful observer of the ordinances of religion.

He had the best and most productive farm in town, and enjoyed the fruits of his labor with all the comforts and conveniences of life, and left a good estate. His sons, and sons in law, are all proprietors of large farms.

The name of his Savior and his pastor were remembered and pronounced by him after he had forgotten every other friend; even the members of his own family. Thus while earthly things faded from his remembrance, the name of Jesus was precious to the dying saint. He died in 1835, aged 74 years.

JOHN WARE, ESQ.

One of the most distinguished men who has lived in this town, was John Ware. He was a cooper by trade, a native of Groton, Mass., and came to this place in 1787, aged twenty years, with but a single suit of clothes, having been honorably discharged from his apprenticeship without any outfit. He worked at his trade in a small shop in this place, was industrious and frugal, and exchanging his ware for a few necessary articles of merchandize, commenced trading in his cooper's shop. He continued to work and trade for two or three years, and rapidly acquired property. He was then taken into partnership by David Moore, who had previously established himself as a trader in this place. The firm was prosperous, and in a few years, by good economy and the assistance of his friends, Mr. Ware was able to buy out his partner, with a stipulation that Moore should not trade within twenty miles of the place. Having now all the custom of the vicinity, he commenced trading on a larger scale, and was eminently successful. The press of business was many times so great that he could not leave

his store from morning till night. His evenings were spent till a late hour in putting up small parcels for customers, to be dealt out with more facility the next day, and in posting up his accounts. He pursued this course for more than twenty years, with occasionally a short respite, which he improved in collecting his debts, till the year 1817, when he had acquired a large estate. Then becoming dissatisfied with his taxes, he removed first to Bloomfield and afterwards to Athens.

He was a man of an excitable temperament, of quick perceptions and of a discriminating mind, persevering in whatever he undertook, and indefatigable in his exertions to accumulate property. He was kind and accommodating to those he considered his friends, and a bitter enemy to all who opposed his projects. In the collection of his debts he sometimes exercised the authority of the law with rigorous severity; but extended the utmost lenity to debtors whom he believed to be honest, and well disposed to him and his measures.

He took an active part in all the prominent measures agitated during his residence in town. He was a member of the committee in building the first meeting house, a principal proprietor in the first bridge across the Kennebeck, and foremost in all public business relating to the prosperity of the town. He was the Representative of the town in the Legislature, when the county of Somerset was established, and exerted a great influence in the appointment of the first county officers. He gave

the county an acre of land for a jail lot, eight hundred dollars toward the jail, and the use of a house for more than ten years for a court house. He was active in promoting what he thought would be for the prosperity of the county, which he had been the chief agent in establishing. But the result was different from what he had anticipated. After a few years, but few of the officers in the county were his personal or political friends, and in many cases those most hostile to him were promoted to office. He never was married; one half of his large estate, the value of which is estimated at two hundred thousand dollars, he gave to his nephew, and the other half he distributed capriciously among his relatives. He was afflicted with the dropsy for many years, and troubled with spectral illusions, believing himself visited by supernatural messengers. Having repeatedly altered his will, one week before he died he had it drawn up by a skillful attorney; this will was contested by some of his relatives, and having been twice submitted to a Jury, was finally established, and his estate accordingly distributed. He died August 1, 1829.

RICHARD SAWTELLE, ESQ.

Mr. Sawtelle came to this place after the town was incorporated. He married a sister of John Ware and was in partnership in trade with him for several years. He was discreet, intelligent, modest and unassuming in his deportment, always avoiding interference in the business of others, and

strictly honest in all his dealings. For some time he was sheriff of the County and discharged the duties of his office faithfully. He kept a house of entertainment many years, which at the time, was considered the best on the Kennebeck river. He was a good farmer and a good citizen. He died in 1839, leaving a widow and a large family, who inherited a considerable portion of the estate of John Ware. One of his sons has been twice chosen a member of Congress.

WILLIAM SYLVESTER, ESQ.

William Sylvester was a native of Wiscasset, and came to this place when a young man. He married a daughter of Ephriam Brown, one of the first settlers, and established himself as a tanner and shoemaker in this place. He succeeded in his business, and was esteemed by all as a peacable, discreet man and worthy citizen. He served as a selectman twelve years; three years as representative, and was a Justice of the peace from the time the county was established till he died, in 1826. He left a large family to lament his death and imitate his example. Four of his daughters, favorably situated in life, have since died of consumption.

DEACON WILLIAM W. DINSMORE.

Deacon Dinsmore was a native of Chester N., H., and removed to Anson when he was but twenty years old, and soon after united with the Congregational church in that place, was an active and beloved member, and was early chosen one of its deacons.

He removed to Norridgewock in 1815, but retained his connection with the church in Anson as they were destitute of a pastor and desired his advice and assistance. For eighteen years he was a member of the church in Norridgewock, and for thirteen years sustained the office of deacon. He discharged the duties of his office to the edification of the church and the honor of religion. Though a laboring man and having the care of a large farm, yet he would take time even in the most buisny season of the year to attend the social meetings of the church. He was active in promoting the prosperity of the church and the cause of religion, but gentle in his manners and humble in his deportment. Preeminently a ppeace-maker, "he studied the things that make for peace."

His conversation and prayers were welcomed by the sick and afflicted. He inculcated, both by word and example, the duty of sustaining the institutions of religion. He was an important pillar in the church, and such a helper as every minister needs. He was a cheerful contributor to the various objects of christian benevolence, and manifested a deep sympathy for the enslaved in our land; always active, and to some good purpose moving on some plan with energy, and yet without noise. Rare are the men who accomplish so much as he did with so little ostentation.

He died suddenly, while laboring in his field, of apoplexy, July 26, 1848, aged 63 years.

LAWYERS.

Timothy Langdon, a brother of Gov. Langdon of New Hampshire, who had been Marshall of the Court of Admiralty in Maine, and had resided in Wiscasset, was the first who practiced law in this town. He opened an office at the house of Oliver Wood, Esq., and was here more or less from 1795 to 1797. He was liberally educated, but not very successful in his business.

William Jones opened an office in this town in 1802, and for a time had a large amount of business, but he was inattentive to the duties of his profession and failed of success. He was a native of Concord, Mass., a man of good talents and enjoyed all the advantages of birth and education. He had been appointed Major in the force which was called out in 1799, to quell the Pennsylvania insurrection, and was enraptured with military parade. After he came here he devoted more attention to military matters than to his profession, and was promoted to be Brigadier General. He was Judge of Probate three years, and also clerk of the Courts. He gave up entirely the practice of the law, and died insolvent in 1813, although he had inherited a good estate from his father, and had held lucrative offices.

Calvin Selden opened an office in this town in 1809, and for four years did a large amount of business, and then gave up the practice of the law to his partner, Mr. Fairfield. Mr. Selden has three years been chosen Reepresentative to the Legislature.

Jotham Fairfield was a man of strong mind, a good scholar and a sound lawyer. He died in 1822, having had an extensive practice.

Henry W. Fuller came here in 1809, but soon returned to Augusta, where he was Judge of Probate, and died suddenly in 1841.

Warren Preston, a native of Massachusetts, who had practiced law at Clinton, came to this town in 1810, and had considerable business till he removed to Bangor in 1832. For twelve years he was the Judge of Probate of this county.

Joseph Donnison, a young man of promise, an only son of General Donnison of Boston, opened an office in this town in 1810, but not succeeding in getting so much business as he wished, he soon removed to Boston.

Augustus Alden, came to this town in 1818, and remained two or three years. He was a good man, and much esteemed, but was not successful in securing employment as a lawyer, and returned to Augusta.

David Kidder practiced law in this town, prior to 1821. He was then chosen member of Congress, and was re-elected in 1824. After his time of service expired, he returned to Skowhegan.

John S. Tenney opened an office in this town in 1820. He was a native of Byfield, Mass., and soon acquired an extensive practice. This continued to increase, until he was appointed Judge of the Supreme Judicial Court, in 1841. When his first term of office expired, in 1848, he was re-appointed for another term of seven years.

Judge Tenney was a Representative in the Legislature, in 1837.

Cullen Sawtelle, a native of this town, graduated at Bowdoin College, in 1825, and opened an office in 1831, in this place. He has been a Senator in the Legislature, and has been twice chosen a member of Congress.

Nathaniel Deering settled in 1822, at the lower part of the town, where he resided eight or ten years, was set off with others when the town of Milburn was formed, and soon after removed to Portland. Though diffident, he was a sound lawyer, a classical scholar, and author of the "Indian Tragedy of Carrabasset," &c.

James Adams was a student in the office of Judge Tenney, and practised law in the county of Penobscot, where he was clerk of the Courts for one year. He came to this place in 1839, and entered into partnership with Mr. Tenney. After Mr. Tenney's appointment as Judge, Mr. Adams took the business of the office, and practiced with success, until his death, in 1848.

John H. Webster, came to this town in 1834, from Bangor, to take the place of Judge Preston. He remained here a short time, and then removed to New Portland, and thence to North Anson. Removed to this place again, July 1849.

John S. Abbott, came to this town in 1841, and has now a larger amount of business than any other lawyer in the county. He is also engaged in farming, and lumbering operations.

W. D. Gould, commenced practice in the South Village in 1848.

PHYSICIANS.

William Ward, Zebulon Gilman, Spencer Pratt, John Harlow, Joseph Batchelder and John Fairfield were practising physicians in this town—in the order as to time in which they are named, they are all now dead.

Dr. Gilman came from Pembroke, N. H. and was a prudent, careful practitioner, circumspect in his life, and pleasant in his disposition.

Dr. Harlow, a regularly educated physician, was a native of Middleborough, Mass. So long as he attended to the duties of his profession, he was esteemed by all who knew him. He was several times chosen town clerk and selectman. After a few years he gave up his practice and commenced trading in partnership with others, but did not succeed in trade.

Dr. Batchelder came here in 1813, he was a good physician and a successful practitioner till he died in 1819.

Dr. Fairfield was an eccentric man, he entered into partnership with Dr. Townsend, and practised in company with him a few years. He removed to Exeter in 1823, and died in 1847.

Dr. Amos Townsend was a physician in Fairfield. After the County of Somerset was established, he was appointed Register of Deeds, and removed to this place. He attended to the duties of his office, practised as a physician, opened a tavern,

and has traded part of the time. He was the principal agent and donor in establishing the Norridge-wock Female Academy. He has also generously given to the town a lot for a burial-ground. He is still in practice, although the infirmities of age impair his usefulness. His son, Charles E. Townsend, M. D. is also a practising physician in town.

Dr. James Bates, who had been a surgeon in the army in 1812, settled in this town in 1819 as a physician and a surgeon—practised extensively through the county, and acquired the reputation of a skilful surgeon through the State. He was elected member of Congress in 1832; and in 1845, was appointed the Superintendent of the Insane Hospital at Augusta, where he now resides. He was an active member of society, and gave his influence to promote the cause of temperance and morality. His experiments in scientific farming have tended to develope the resources of the town.

Dr. John S. Lynde settled in this town as a physician in 1827, and soon acquired a good reputation as a physician. He is distinguished for his literary attainments—a fine writer and a scientific lecturer. He still continues in the practice of medicine.

Several others have attempted to establish themselves in town, but have not found sufficient encouragement.

TRADERS.

The first trader in this place was Scott Keith, who opened a small store in his log cabin at Bombazee, about 1780, but did not succeed. The next was David Moore, then John Ware, at first separately, afterwards in partnership. John Eveleth opened a store in this town, but soon removed to Augusta. Ithamew Spaulding, Asher Spaulding and John Harlow, traded in company two or three years, but were not successful. John Ware, who had bought out his partner, David Moore, traded alone, and then from 1802 to 1812, in company with Richard Sawtelle. They sold out to Caleb Jewett, who continued to trade till he died, in 1835. Daniel Steward commenced trade in this town in 1810, and about a year afterwards removed to Anson. About the same time Dr. Townsend commenced trade, first alone, and then in company with Drummond Farnsworth in the South Village, he sold out and removed to the North Village in 1818, entered into partnership with Samuel Sylvester, and then traded alone. After ten or twelve years he gave up trade and removed to the South side of the river.

John L. Prescott commenced trade in 1813, in the house now owned by Calvin Selden; he afterwards went into partnership with John Lander, and they continued to trade ten or twelve years.

Capt. Amos Fletcher was a grandson of William Fletcher, the first settler in town; he married a niece of John Ware, Esq., and settled first at Car-ratunk. In 1813, he removed to this town and oc-

cupied the Sturgiss farm, but soon after entered into partnership in trade with Messrs. Ware and Selden. A large amount of business was transacted by the company. In 1817, Mr. Ware withdrew, and the business was continued by Messrs. Selden & Fletcher for several years, when Mr. Selden relinquished his interest to Mr. Fletcher, who continued to trade till near the close of his life. Mr. Fletcher was an active enterprising man; he was respected as a useful citizen, a correct and honest trader, and loved for his generosity and benevolence. He acquired a good estate, and received a liberal share in the distribution of the estate of John Ware. He died in 1830, aged 40 years.

Samuel Sylvester commenced trade in 1816, in company with Caleb Jewett, then with Amos Townsend, and afterwards traded alone. He removed to Bangor in 1833. Judge Farnsworth was in trade from 1816 to 1836, and then sold out to Henry Butler, who still continues in trade in the same store in the South Village.

In 1820, Mark S. Blunt commenced trade, and afterwards entered into partnership with Solomon W. Bates, and then with Thomas J. Copeland. Mr. Copeland bought out Mr. Blunt; removed to the South side of the river and then went to Calais in 1843.

John W. Sawtelle commenced trading alone—then entered into partnership with Cyrus Fletcher. They continued in trade a year or two, and then Mr. Sawtelle sold out to Mr. Fletcher, who had

formerly traded alone, having succeeded his brother Amos Fletcher in business. Mr. Fletcher afterwards entered into partnership with Solomon W. Bates, and in 1836, removed to Skowhegan. The business was continued by Mr. Bates and his brother, Dr. James Bates, and then in partnership with Edward C. Selden till 1843. Mr. Bates then gave up the business to E. C. Selden and his father Calvin Selden, who still continue to trade.

In 1835, Bangs & Barrett commenced trade. The next year the firm was changed to Jewett and Barrett, and afterwards to Jewett & Fairfield—they relinquished business some time since.

George Sawtelle, about this time, opened a store and continued in trade for six years.

William H. Bodfish commenced trading in the South Village in 1824, and continued till 1832, when he sold out to John H. Sawyer, who still is in business.

Jones & Spaulding have also traded in the South Village for four years past.

Edward J. Peet opened a bookstore in the North Village of Norridgewock in the year 1836, and continued in trade eight years. In 1844, he sold out his stock to Blunt & Turner, who commenced trade the same year, and are still doing a good business.

John Childs commenced trade in the South Village in the spring of 1849.

POST-MASTERS.

John Ware, Richard Sawtelle, Wm. Spaulding,

Mark S. Blunt, George Sylvester, Moses H. Pike, Harrison Barrett, Joshua Gould, Mark S. Blunt, James French, Mark S. Blunt.

SOUTH NORRIDGEWOCK.—Drummond Farnsworth, Henry Butler, Marshall Spaulding.

LIST OF MARRIAGES IN NORRIDGEWOCK.

In 1786.

Amos Shepardson and Rebecca Winslow; Charles Foy and Roanna Keith.

1787.

Henry Bickford and Jane Witham; John Leighton and Lydia McGraugh; Seth Spaulding and Judith Richards; Benjamin Kitteridge and Ruth Richards; Simon Pierce and Hepzibah Wood; John Brown and Minerva Keith; Moses Martin and Anna Parker.

1788.

William Sylvester and Polly Brown.

1790.

Bryce McLellan of Canaan and Betty Sampson of Norridgewock; Jonathan Russell of Barnardston and Polly Nutting of Norridgewock; James Fairbrother and Rebecca Moore; Abraham Moor and Betsey Spaulding; James Bickford and Zeruiah Piper.

1791.

Samuel Richards and Dorcas Brown; Charles McKenney and Mahala Keith; James Smith, and Nancy Davenport; Luke Withee, and Margaret Walton; Levi Sampson, and Polly Var-num.

1792.

Amos Adams, and Hannah Smith; John Davidson, and Jerusha Cook; Thomas Laughton, and Polly Adams; John Longley, and Elizabeth Heald; Wm. Thompson, and Sally Warren.

1793.

Stephen Weston, and Martha Gray ; William Farnham, and Hannah Varnum ; Henry Bickford and Polly Witham.

1794.

Joseph Vickere, and Mary Spaulding ; Goff Moore, and Betsey McKinney ; William Ward, and Martha Bullen ; Benjamin Richards, and Alice Adams ; David Rowell, and Sally Spaulding ; Ebenezer Crosby, and Lydia Longley ; Sampson Parker, and Sally Parsons ; Luther Pierce, and Susannah Gray.

1795.

Charles Witherell, and Susannah Emerson ; Oliver Wood, and Lucy Tarbell ; David Russell, and Betsey Smith ; Jeremiah Russell, and Polly Smith.

1796.

Asa Longley, and Betsey Parker ; William Adams, and Eleanor Crosby ; Sampson Parker, and Rachel Coburn ; William Withee, and Sarah Longley ; Nathaniel Withee, and Lydia Fairbrother ; Charles Whitcomb, and Sylera Davenport.

1797.

James Waugh, jr. and Sarah Manchester ; Charles Pierce, and Abigail Ayer.

1798.

Abijah Nutting, and Emma Adams ; Ephraim Heald, and Polly Steward.

1799.

Joseph Longley, and Polly Whitcomb.

1800.

Levi Willard, and Anne Whitcomb ; John Eveleth and Sally Hale ; Josiah Crosby, and Lucy Shaw ; Samuel Cook, and Hepzebah Cook ; Luke Robbins, and Sally Brown ; John Harlow and Nancy Greene.

1801.

John Longley and Judith Searle ; Caleb Gilman and Fanny

Farnsworth ; John Moore, and Betsey Hooper ; John Whitman, and Polly Pratt ; Josiah Heald jr. and Mercy Baker ; John Davenport jr. and Asenath Emery ; Samuel Beckey and Patience Adams.

1802.

Sylvanus Sawyer, and Sally Crosby ; Sylvanus Whitney, and Polly Lancaster ; Ezekiel Gilman, and Fanny Marshall ; Daniel Woodman, and Lydia Gilman ; James Dinsmore, and Deborah Patten ; Charles Fairbrother, and Sukey Turner.

1803.

Edmund Warren, and Polly Goodwin ; John Clark and Deborah Patten ; Levi Robbins, and Jane Gilman ; William Dinsmore, and Abigail Farnham.

1804.

Edmund Parker, and Margaret Powers ; Jonathan Parlin, and Anne Nutting ; Benjamin Cleaveland, and Lydia Young ; Benjamin Adams, and Fanny Gilman ; Eben Lancaster and Betsey Russell ; Samuel Searle, and Betsey Witherell ; Asaph Thompson, and Polly Wood ; Josiah Warren, and Eliza Searle.

1805.

John Patten, and Betsey Hilton ; Ralph Farnham, and Lucy Parlin ; John Whiting and Margaret Fairbrother.

1806.

Isaac Robbins, and Nancy Ward ; Union Spaulding, and Sally Harvell ; Eleazer Eddy, and Deborah Moore ; Israel Danforth, and Sally Wait ; Joseph Titcomb and Dorcas Dinsmore ; Edmund Parker, and Margaret Farnsworth : Obediah Witherell, jr. and Phebe Spaulding ; Jonathan Young, and Eliza Leathers ; John G. Neil, and Eliza Leavitt ; Eben Heald, jr. and Lucy Warren.

1807.

Lorell Fairbrother, and Lydia Bragg ; Jonas Farnsworth, and Maria Gould ; Abishai Handy, and Zipporah Laughton ; Abel

Adams, and Sally Kitteridge ; Abijah Davis, and Pricilla Harding ; Eben Heald, and Anna Dinsmore ; Abel Wood, and Mahala Bickford ; Job Parsons, and Sally Spaulding.

1808.

Francis B. Lane, and Roxinda Parlin ; William Waugh, and Patty Sampson ; John Kidder, and Nabby Huston ; Abiel Lancaster, and Maryana Burrell ; Wm. W. Dinsmore, and Lucy Gould ; Thomas Wood, and Jane Barron ; Ephraim Ward, and Olive Turner ; Daniel Rogers and Susan Gilman.

1809.

Abel E. Hackett, and Mary Spaulding ; Charles Pease, and Hannah Washburn ; Benjamin Nutting and Susannah Foss ; John Ulrick, and Betsey Leeman ; David Gilman, and Polly Cook ; Moses French and Sarah Patten.

1810.

Henry Weeks of Canaan, and Anne Howard ; Thomas Heald jr. and Polly Rogers ; John Townsend, and Deborah Ingalls ; Daniel Steward, jr. and Olive Patten ; Ezekiel Heald, and Susannah Kidder ; Samuel Philbrick and Betsey White ; Stephen Chafin, and Sybil Spaulding ; Joseph Adams and Lydia Kitteridge ; John Ellis, and Lois Leathers ; Reuben Dinsmore, and Nancy Bisbe.

1811.

Washington McIntire, and Betsey Spaulding ; John Church, and Esther Richards ; Mark S. Blunt, and Polly Felker ; John Davenport, and Hannah Howard ; Samuel Mace, and Mahala Moore ; Eli Steward, and Betsey Blagdon ; Jesse Harding, and Eunice Morton ; John Laughton jr. and Amity Greenleaf ; Augustus Taylor, and Mary Emerson.

1812.

William B. Shaw, and Cynthia Witherill ; Thomas Cook, and Lucy Pease ; Calvin Heald, and Maria Gould ; Isaac Kidder, Jr., and Sally Tarbell ; Asa Longley, and Rhoda Taylor ; Witham

Brooks, and Anna Cook; Edmund Parker, Jr., and Persis Robbins.

1813.

Joseph Gilman, and Lucy Pishon; William Soule, and Betsy Fairbrother; Jessy Stone, and Lucy Emery; Melzar Lindsey, and Belind Cannon; Oliver Sewall, and Betsey Sylvester; Lovel Fairbrother, and Jane White; Cyrus Kidder, and Mary Sylvester; John Smith, and Lucinda Whittier.

1814.

Silas Turner, and Esther Walker; Luke Robbins, and Mary Hebbard; Jotham Chase, and Mary Gould; Luther Heald, and Pheba Kidder; Warren Preston, and Mary Francis; Calvin Selden, and Harriet Sawtelle; Rev. J. Peat, and Sarah A. Herrick; James Walker, and Lucy Kidder; Wm. Farnsworth, and Susan Tarbell; Ezekiel Emerson, and Amanda Leeman; Wm. Weston, and Mary Pinkham; David Gillman, and Lucy Bixby.

1815.

Peter Gilman, and Susan L. Coffin; Laban Lincoln, and Sybel Squire; James McGuire, and Leah Warren; Patrick McGuire, and Phebe Washborn; Tilley Emery, and Esther Spaulding; Cyrus Heald, and Pamela Oakes; Joseph Baker, and Betsey Taylor; Joseph Patten, and Joanna Harlow; Mark S. Blunt, and Martha Drew.

1816.

Stephen Hibbarb, and Jane Rollins; Henry Sewall and Mary Witherill; Daniel Marston, and Lydia Pratt; John Robbins, and Susan Skoofield; Isaac Hagget, and Mary Gilman; Seba Smith, and Sally Lancaster; Otis Spaulding, and Betsy Emery; Eliakim Tobey, and Dorcas Clark; Daniel Spaulding, and Susan Palmer; Ephraim Washburn, and Climena Luce; Samuel Cook, and Joanna Patten; Elisha Jewett, and Hannah Cowan; Hosea Washburn, and Hannah Maxim; D. Farnsworth, and Charlotte Carter.

1817.

Samuel G. Tuck, and Diantha Heald; Eben Steward, and Betsey Webb; Robey Marston, and Alice Pierce; John Palmer, and Betsey Nichols; Samuel Sylvester, and Charlotte Heald; Richard Gilman, and E. Harding.

1818.

Francis Allen, and Polly Taylor; Steven Hibberd, and Mary Stephens; Zebulon Gilman, Jr., and Eliza Chandler; Nicholas Kimball, and Mary Beedle; Alden Fuller, and Melinda Gould; Ezekiel Heald, and Sally Tozer; Solomon Bates, 2d., and Asenath Spaulding; Wm. Lawry, and Submit Richards; Geo. B. Weston, and Abigail Hight; Artemas Heald, and Jane Cook; Phineas Whitney, and Mary Emerson; Thurston Heald, and Lydia Gould; Jonathan Hibberd, and Elizabeth Greenleaf; John French, and Charlotte Hibberd; Daniel Ladd, and Abigail French; Stephen Weston, Jr., and Rebecca Webb; Gowen Riggs, and Pamela Pratt.

1819.

John Brown, and Sally Smith; John R. Philbrick, and Hannah White; Joseph Russell, and Mary Kimball; Oliver C. Blunt, and Sarah Fletcher; Reuben Whitney, and Lucy Sawyer; Lucas Brown, and Polly Bosworth; Samuel Pierce, and Baston; Rufus Bixby, and Betsey Weston; Amasa Bixby, and Fanny Weston.

1820.

Samuel K. White, and Cynthia Barrett; John Loring, and Hannah Faulkner; Ephraim Fairbrother, and Polly Grant; Wm. H. Rogers, and Lydia Metcalf; Freeborn Ellis and Eunice Withee; Isaac Cook, and Charlotte Ferrand; Francis Baicher, and Elizabeth Tripp; Charles Staples, and Mary Fickett; Ziba Russell, and Hannah Moore; Wm. Spencer, and Betsey Richards; D. H. Tuck, and Sally Witherell; Eliphalet Lane, and Lydia Trask; John Pierce, and Elizabeth B. Harding; Crosby Mitchell, and Mary Fling; Arthmas Heald,

and Diadama Bixby; Joseph Baston, and Lucinda Heald; Isaac R. Pierce, and Loisa Chute; Rufus J. Woodward, and Leah Witherell.

1821.

Joseph Pratt, Jr., and Betsey Wood; Asa Dutton, and Lucy Spaulding; Luke Withee, and Sophia Pollard; Sherborn N. Marston, and Lydia Baston; Dr. Zebulon Gilman, and Susanna Mitchell; Nahum Brown, and Agnes Gilman; Charles Gifford, and Mary Reed; Samuel Smith, and Dolly Whorff; James Pierce, and Mercy Heald; Samuel Taylor, Jr., and Lydia Boardman; James Allen, and Naomi Sylvester.

1822.

Ephraim Currier, and Betsey Pomroy; Luther Laughton, and Patty Nutting; Wm. McKechnie, and Catharine Bradbury; Allen Barston, and Betsey Marston; Ephraim Washburn, and Louisa Harvell; Emmons Whitcomb, and Lydia Smith; Josiah M. Haines, and Bathsheba Waugh; Foster T. Palmer, and Orpha Woodbury; Arthur Spaulding, and Sarah T. Thompson; Hanson Hight, and Caroline Ferrand.

1823.

Amos A. Richards, and Betsey Witherell; Stephen Morton, and Betsey Parlin; John H. Withee, and Mary Washburn; Ichabod Russell, and Philena Sawyer; John S. Longley, and Jane Crosby; Abel Davis, and Betsey McGlathery; Caleb Jewett, and Caroline R. Fairfield; Samuel Woodman, and Charlotte Heald; Nathaniel M. Stevens, and Betsey T. Hinds; Zachariah Withee, and Polley Longley; Seth Laughton, and Lucy H. Wood; J. C. Bigelow, and Eliza B. Pishon; Hollis Whitcomb, and Mary Frizzell; John Parker, and Lucy Longley; William Nichols, and Fanny Nutting; B. E. Cayford, and Sophia White.

1824.

Asher Adams, and Eliza Pollard; N. W. Morse, and Mary

Montague; Levi Flint, and Abigail Brown; Asa Clark, and Sophia Bates; David Withee, and Clemena Kelley.

1825

Benjamin Howe, and Polly Wells; Allen Baston, and Mary Marston; Daniel Bowden, and Frances C. Smart; Samuel Searle, and Catharine A. Wilson; George V. Edes, and Susan Witherell; Jonathan Davis, and Eliza Dunlap; Eben H. Neil, and Mary Fletcher; Rufus Merrill, and Martha Woodman.

1826.

James Trench, and Mary W. Nutter; John Adams, and Mary J. Townsend; Peter Merrill, and Lavina Bowden; Samuel Emery, and Hannah Baston; Jesse Richards, and Susan McNelley; Jesse Withee, and Lois Blackwell; Alvan Nutting, and Lydia Longley; Israel Wells, and Cynthia Baston; Otis Mitchell, and Mahitable Preble; Harlow Getchell, and Anna Whitcomb.

1827.

Winthrop Norton, and Betsey Gould; Alfred Leathers, and Thankful Frizzle; Horace Dagget, and Jane Coburn; Justus Kirby, and Mary Chapen; Thomas Spaulding, and Almira Spaulding; Calvin Boyd, and Elizabeth Parlin; James Bigelow, and Loisa Abba; Joseph Leeman, and Eliza Gilman; Obadiah Baston, and Betsey Decker; Jason Hinds, and Celia Tobey; Peter Gilman Jr., and Lydia Allen; Solomon Bixby, and Achsah Wyman; Jesse Tarbell, and Betsey S. Sturgess; Bethuel Burgess, and Mary Sturdefant; Samuel G. Tuck, and Almira Dudley; Samuel Whitman, and Hannah Jones.

1828.

Calvin Laughton, and Serena Haynes; Samuel B. Witherell, and Martha G. Stevens; Henry Wilder, and Sabrina Baston; William Palmer, and Lydia Mack; Gorham Greeley, and Harriet B. Holoway; Israel Brown, and Almira Trask; Niran

Bates, and Charlotte L. Dennett; Joseph Baker, and Charity Blackwell; Elihu W. Withee, and Naomi Adams.

1829.

Charles Folsom, and Elizabeth Judkins; John W. Sawtelle, and Caroline Sylvester; James M. Haynes, and Sarah Jewett; Aaron C. Bigelow, and Lucinda Robbins; Jabez Trask, and Hannah Cook; Nathan Laughton, and Sarah Adams; Harvey Vickere, and Elizabeth H. S. Longley; Cyrus Fletcher, and Martha Sawtelle; James Phillips, and Rachel Davis; Edward Rowe, and Adaline Butterick; Daviel Adams, and Naomi Steward.

1830.

Simeon Robbins, and Roxana Allen; David Harding, and Susan Woodman; Thomas C. Jones, and Judith Spaulding; Joshua Johnson, and Frances E. Moore; James Stinson, and Martha Russell; Solomon W. Bates, and Mary Ann S. Niel; Amos Adams, and Sarah Hackett; Cullen Sawtelle, and Elizabeth Lyman; Thomas J. Copeland, and Julia E. Townsend; Edward Jones, and Roxinda Steward; Elias Works, and Margaret Sheaf; Levi McIntire, and Judeth Woodman; Joseph Pomeroy, and Eliza Patten.

1831.

Seth Parlin, and Nancy P. Tufts; Francis B. Longley, and Deborah Blackwell; Nathan Wood, and Anny Waugh; Bely W. Betts, and Sarah Russell; William R. Knight, and Irene Nutter; Edward G. Sturgess, and Eliza Kelsey; John Nutting, and Elizabeth B. Gray; Alvan McIntire, and Susan B. Rogers; Reuben Foster, and Rebecca Walton; Eusebius Heald, and Philena Dinsmore; Jacob Littlefield, and Joanna Pomeroy; James Trench, and Ruth Shaw.

1832.

Amos Shed, and Sybil Longley; John W. Mitchell, and Fanny Morton; George Prescott, and Charlotte Searle; Ira Loring, and Betsey Eaton; Lovel F. Withee, and Lydia G.

Frederick; John C. Page, and Fanny A. Gould; John Brown, and Sarah Livingston; Sumner Bixby, and Lucy Heald; Henry Preble, and Olive Bowden.

1833.

William Kidder, and Philena Gilman; Hon. D. Farnsworth, and Meroe Sylvester; Jonathan Bigelow, and Milissa Abbee; John E. Knight, and Sarah Morse; Ira Town, and Elizabeth B. Kilgore; Wm. Tobey 2d., and Ruth Norton; J. C. Bigelow, and Thankful Bowden; Jones Parlin, and Nancy P. Bodfish; Augustus J. Rowe, and Sybil W. Fletcher; Dominicus Mitchell, and Christiana Dunlap; Amory Prescott, and Hannah W. Searle; George Warren, and Rebecca Prescott; Eben. E. Russell, and Abigail Waugh; Charles Loring, and Elizabeth Emerson.

1834.

James Withee, and Hannah H. Rogers; Ira Searle, and Amanda M. Osborn; Aaron Bickford, and Rosilla Preble; Miles Leathers, and Betsey W. Rogers; Charles S. Weaver, and Mary Trafton; Moses Littlefield, and Caroline R. Parker; James Mellein, and Eunice Withee; Zebulon Butler, and Sophronia Philbrook; James P. Longley, and Mary Ann Dudley; Matthias Whaland, and Charlotte Pomeroy; Benjamin Baker, and Mary Adams.

1835.

Amasa Cobb, and Betsey S. Tarbelle; Johnson Bowen, and Jerusha Woodward; Stephen Bowden, and Matilda Bickford; Solomon Bates, and Anstes Allen; Augustine W. Cromwell, and Charlotte Varney; James P. Withee, and Sophrona Pease; Barney Harny, and Ruby G. Colburn; Ephraim Withee, and Deborah Grant; Artemas H. Wood, and Sarah C. Wosson; John S. Abbott, and Elizabeth T. Allen; Albert P. Warren, and Mary W. Shaw; Melzar Lindsay, and Elia G. Marston.

1836.

Samuel B. Witherell 2d., and Alatheia Keen; Samuel Jewett,

and Lydia E. Drew; Abraham T. Tilton, and Lucy Parker; Edmund Smith, and Emma Nutting; Solomon Low, and Olive R. Hill; Jesse Maxim, and Louisa Pratt; Warren Preble, and Philina Bowden; William Trafton, and Emaline Baston; Daniel M. Baker, and Mary J. Gillman; Wm. S. Savage, and Nancy B. Ferrin; Jonas Davis, and Eliza Robinson; Thomas Cook, and Abigail Butterfield; Albert G. Manley, and Sarah H. Hill; Levi Powers, and Mehitable H. Boardman; Moses T. Emery, and Clarissa Staples.

1837.

Silas W. Thompson, and Maria Hussey; Joseph Taylor, and Ruth J. Morton; James H. Stevens, and Sophrona Barker; Henry Butler, and Mary A. Farnsworth; Orrin Gibbs, and Clarissa Bessey; George A. Fairfield, and Eliza Warren; Horatio N. Page, and Hannah Page; Charles Lander, and Sarah Arnold; Joshua R. Taylor, and Lydia Eaton; Stephen Savage, and Sabrina Wood.

1838.

Sumner Chapin, and Lucinda Adams; Samuel Tobey, and Nancy Hollbrook; Charles D. Farren, and Mary A. Savage; Wm. Trentham, and Catharine Withee; Charles Barker, and Fanny Gilman; Warren Nutting, and Sarah Sally; George Sawtelle, and Sarah H. Peet; Nathan Wood 2d., and Mary Gilman; Abner Kirby, and Mary Garland; Joshua Gilmore, and Amelia Howard; Cornelius N. Butler, and Mary Sawyer; Caleb Strong Searle, and Mary A. Ward; Sumner Bixby, and Sarah H. Carlisle; Charles N. Bodfish, and Mary A. Wyman; Almiran Tozer, and Lydia Dunlap; Ward S. Hutchins, and Cynthia Mitchell.

1839.

Washington Woodman, and Lucinda Bradbury; Thatcher Heald, and Susan L. Crosby; Gustavus L. Wyman, and Julia Ann Cummins; H. G. O. Lindsey, and Mary Anderson David Sturgess, and Harriet Mason; Albion S. Dudley, and Lydia F. Manley; James S. Manley, and Caroline G. Sewall; Eber Davis, and Emily Powers.

1840.

Simon Dinsmore, and Sarah J. Longley; Ephraim R. Prescott, and Nancy Morse; George E. Freeman, and Polina A. Drew; James B. Farnsworth, and Lydia C. J. Bates; David D. Blunt, and Lucinda G. Bishop; Richard Bigley, and Anny Cook; Isaac Haggett, and Seviah Davis; Edward Selden, and Mary Merrill; Reuben Robbins, and Charlotte Sawyer; Patrick McCooley, and Ami McCooley; David M. Barker, and Mary G. McIntire; William Heald, and Esther Cutter; John Kilgore, and Fanny Young; James Wood 2d., and Elizabeth Blackwell.

1841.

Levi O. Savage, and Mary Benson; Ezekiel Emmons, and Olive W. Taylor; Orren L. Farnsworth, and Clarissa A. Tobey; Elmer Lathrop, and Lucetta Dinsmore; Charles Russell, and Susan Smith; John McGuire, and Esther Mason; William K. Barrett, and Eliza A. Russell; John H. Loring, and Ann B. Trafton; Charles D. Ferren, and Mary Walker; Abel Adams Jr., and Mary C. Blackwell; David Sylvester, and Susan Wood; Oliver Huff, and Cordelia Boine; Jonathan Spaulding, and Judith Walton; Moses M. Gould, and Helen L. Hinkley; Samuel Beckey, and Eleanor Kennedy; Allen S. Davis, and Pheby Greene; Charles A. Bates, and Margaret J. Farnsworth.

1842.

Levi Parker, and Catharine R. Searle; Heman Leathers, and Sarah Rogers; Wm. P. Longley, and Roseann Heald; Silas W. Turner, and Eliza H. W. Hill; John Loring, and Clarissa Lathrop; Aaron Ring, and Mary T. Toundy; Thomas C. Jones, and Mary L. Tower; Ebenezer Vaughan, and Loiza Piper; Jonas Hilton, and Louisa F. Heald; Aaron Bickford, and Mary A. Bowden.

1843.

Sewall Nutting, and Sarah Jane Nutting; Wm. W. Morton, and Abigail B. Blackwell; Howland B. Ramsdell, and Lydia

Adams; Samuel Brown, and Sarah Washburn; Edward C. Selden, and Mary Ann C. Bates; George W. Witherell, and Sarah W. Savage; Franklin Danforth, and Eliza A. Rogers; Jotham S. Bixby, and Mary Wood; Jonathan S. Longley, and Lucy L. Heald; Silas T. Longley, and Frances Sturgess.

1844.

Noah Woods, and Sarah W. Ballard; E. M. Coffin, and Sarah Myrah; Prescott Nutting, and Sarah W. Rogers; Clement Bell, and Sophronia Dunlap; Winthrop Norton, Jr., and Harriet Gray; B. F. McIntire, and Lydia W. Taylor; Daniel H. Linscott, and Harriet N. Mills; Loring B. Jones, and Samantha Hilton; Isaac W. Page, and Dolly Parkman; Lewis Allen, and Julia Ann Purrington; John Richardson, and Betsey Hilborn; Selden Wade, and Harriet Blackwell; Solomon W. Bates, and Elizabeth D. Dennis; William T. Haynes, and Lavinia Wasson; John Holbrook, Jr., and Lydia Hall; Caleb Wood, and Mary Foss.

1845.

Charles Danforth, and Julia J. Dinsmore; David Sturgess, and Betsey Taylor; George W. Taylor, and Elizabeth Bigelow; Sylvanus Morse, and Emily E. Blackwell; Sanborn Dinsmore, and Nancy D. H. Boardman; James B. Wood, and Ruth Cutler; Luther E. Allen, and Sarah R. Baston; Zachariah W. Nutting, and Seviah Nutting; Charles A. Bates, and Ellen A. Drew; Alfred Stackpole, and Phoebe W. Hackett; John Kilgore, and Rebecca Arnold.

1846.

Charles K. Turner, and Lucinda H. Page; Amory Prescott, and Lucy P. Blackwell; George Farnsworth, and Susan B. Farnsworth; George Rogers, and Clarissa N. Taylor; Wellington Hale, and Eliza Ann Hussey; Eusebius Heald, and Lucy M. Dinsmore; Henry E. Haggett, and Paulina S. Wade; Albert H. Parks, and Eliza A. McIntire; Cyrus Bosworth, and Mary A. Parker.

1847.

Seth Cutler, and Sarah J. Larnard; Joshua Jewett, and Mary Jane O. Hara; Joseph D. Gilman, and Florilla D. Folsom;

William Q. Wheeler, and Martha J. McRillis ; Wm. H. Taylor, and Julia Ann Kilgore ; George W. Barker, and Elmira Waugh ; William W. French, and Sophia A. Otis ; Hugh Dempsey, and Maria Wheeler ; Simon N. Taylor, and Martha H. T. Rogers ; Daniel Ayers, and Irene Kigers.

1848.

Freeman Sawyer, and Elizabeth M. Anderson ; Cephas R. Vaughan, and Lucinda Bosworth ; Isaiah A. Pierce, and Maria Thompson ; Charles B. Barker, and Mary J. Boynton ; Elisha W. Barker, and Lydia Sawyer ; Lucas Brown, and Sarah Ward ; Orrin Tinkham, and Dolly W. Crane ; James B. Wheeler, and Clarina McIntire ; Abraham W. Freeman, and Nancy Parlinn ; Justin E. Heald, and Caroline Witherspoon ; William C. Rogers, and Fidelia Brooks ; John S. Hall, and Rosanna Murry ; Ezekiel Jones, Jr., and Lavinia Emerson ; Marshall Spaulding, and Frances T. Lynd ; Charles H. Weston, and Susan A. Laughton ; Edward W. Tobey, and Emeline Holway.

1849.

Joseph Crossman, and Winneford Peters ; Isaac H. Perkins, and Lydia Cook ; Jason L. Taylor, and Clarissa J. Morton ; James B. Brown, and Philena D. Savage ; Orville W. Tinkham, and Clarissa Holbrook ; Owen B. Taylor, and Martha J. Taylor.

CHAPTER XIII.

ECCLESIASTICAL MATTERS.

They have left unstained what there they found,
Freedom to worship God.—PILGRIM FATHERS.

General Religious Character, Jesse Lee, Methodist Society,
Extracts from the Records of the Congregational Church,
Baptist Churches, Free-will Baptists, Unitarians, Universalists.

THE proprietors of the land in this town, at the time of the settlement, and until after the town was incorporated, being aware of the importance of countenancing the support of religious institutions, and being desirous to encourage the settlement on their lands, proposed to give each settler two hundred acres of land, who should, within a limited time establish himself permanently thereon; and among other duties enjoined in their deeds, each settler was required "to work upon the ministerial lot, or in building a house of public worship of God two days in a year, for ten years to come, when required by the standing committee of the propriety, or their agent, and also comply with all town regulations."

The early settlers in Norridgewock, although far removed beyond the limits of any place of public

worship, and deprived of religious privileges and ordinances, did not forget the pious instructions which they received in their youth, nor the precepts of their fathers, who were descendants of the Pilgrims, but made arrangements among themselves, without the assistance of any ecclesiastical council or church, for the due observance of the Sabbath. The principal settlers were professedly pious, and established and sustained religious meetings on the Sabbath, called reading meetings, in which the scriptures and the works of Dr. Doddridge and other eminent divines, were read with singing and prayer.

John Clark was one of the leaders in these meetings at first, and he continued to take an active part in the association when no preacher was present, for sixteen years, and was called "the deacon;" although it does not appear that any church was organized among them during that time. Moriah Gould, when he arrived, united with the association, and was an active and efficient leader in these meetings; also deacon Zachariah Longley, who had been an officer in a Congregational church in Massachusetts; when he arrived in 1781, joined with them and took part in their religious exercises.

They were occasionally visited by missionaries or ministers of different denominations after 1780. Rev. Dr. Whittaker, a Presbyterian clergyman, was settled in Canaan at that time. And about the same time the Rev. Ezekiel Emerson, a settled Congregational minister in Georgetown, at the mouth of the Kennebec, being disturbed in his pastoral rela-

tions by the events of the war, and being desirous to be in a place of greater safety, removed his family to this town, where they remained for four years. Two of his daughters were married to citizens of this town; one to Josiah Heald, the miller, who was the father of a large family, of whom Deacon Ezekiel Heald is one, who is still living, the other to Charles Witherell, who was a revolutionary soldier and pensioner in his life time, now deceased. Mrs. Witherell is still living in Dover, Maine. They raised up a large family; one of their sons, Samuel Brint Witherell, resides in this town.

Mr. Emerson, during the time his family resided in Norridgewock, preached to the people here occasionally, and retained his pastoral relations with his church in Georgetown, and after four years, an ecclesiastical council decided that it was his duty to return to his original charge, and he returned to that place with his family; but visited this place and preached here part of the time afterwards. In 1788, this town employed him to preach to the amount of one hundred dollars; but some being unable to pay their proportion, the sum was raised by voluntary contributions.

In 1790, Rev. Mr. Little of Kennebunk, was employed by the Massachusetts Missionary Society, and preached in this town and vicinity a short time. Rev. Mr. Mussey was employed by the town for a year from the time he commenced preaching.

In 1793, Rev. Jonathan Calef was employed to preach a short time.

METHODIST CHURCH.

In 1794, Rev. Jesse Lee, the founder of Methodism, under God, not only in this place, but in New England, preached the first Methodist sermon in this town. He was born in Virginia—his parents were respectable members of the Protestant Episcopal Church, and he received a strictly christian education; was a man of rare talents, embraced religion under the influence of the Holy Spirit through Methodist preaching, when he was sixteen years of age.

In April, 1782, he was admitted a member of the conference, and commenced his labors as a travelling preacher, and was appointed in various places from year to year to 1793, when he first explored the District of Maine, and preached for the first time in Norridgewock, March 11, 1794, exciting the utmost attention wherever he went, laying out work for his coadjutors who might follow him. The Kennebec circuit was formed in 1796, which embraced Norridgewock and all the towns on the river above and the towns adjacent, and was afterwards called the Norridgewock Circuit. During this year the first class of the Methodists was formed in this town, consisting of twelve or fifteen members. The whole number of Methodists in Maine at this time was three hundred and fifty-seven, but no returns were made from this circuit till 1798.

In 1797, Rev. Cyrus Stebbins was appointed to this circuit.

In 1798, Rev. Jesse Stoneman who reported the

whole number in his circuit, one hundred and fifty-three.

In 1799, Rev. Roger Searle was on this circuit.

In 1800, Rev. Epaphras Kibby. There was a revival during this year, and the number of members in this town then exceeded twenty; but was afterwards reduced by removals and deaths from year to year to 1816 to 1820, when it did not exceed twelve. The limits of the circuit have been changed so often and so many variations made, that the original records cannot now be found. When the number was small, they were attached sometimes to one circuit and then to another, and during several years but little regular preaching was had, and that in a remote part of the town. The following preachers have been employed a portion of the time in this town since 1800, namely :

Rev. Messrs. Snelling, Heath, Webb, Fairbanks. Newell, Atwell, Luce, Hutchin, Greenleaf, and Gorham Greeley, Robinson, Ward, Drew, Lord, Blake, True, Alton, Hutchinson, Allen, Church, Downing, Thurston, Hill, Nickerson, and several others. Rev. Obed Wilson, a local preacher, was employed one fourth part of the time in 1819, and part of the time for two or three following years, when there was no regular Methodist preaching in the village.

There was quite a revival under the labors of Rev. Greenleaf Greeley in 1826, and the number in this town then exceeded thirty, since that time some have been added, but more have removed or died,

or withdrawn, so that the number now is but twenty-five, two have died during the year past, and two have removed. The society has never been able to support preaching more than one fourth part of the time.

Members of the Methodist Society in Norridge-
wock, 1849.

John Bates, Class Leader.

Wm. Farnsworth, }
Wm. Allen, } Stewards.

Susan Farnsworth,	Eliakim Tobey,
Hannah Allen,	Richard Swift,
Cyrus Heald,	Mrs. Swift,
Pamela Heald,	Josiah Butler 2d.,
Charlotte Heald,	Joseph L. Savage,
Wm. H. Rogers,	Mrs. Savage,
Lydia Rogers,	Moses Brown,
Sarah Longley,	Mrs. Brown,
Cynthia Clark,	Joel McIntire,
Nancy Harlow,	David G. Frederick,
Paulena Whalin,	Hannah G. Frederick,
	Sarah Allen.

Samuel Smith and Rhoda Longley died in 1848.

CONGREGATIONAL CHURCH.

Several clergymen of this denomination early visited this town. Rev. Ezekiel Emerson is supposed to have preached the first English sermon in this town. He preached in this place occasionally, previous to its incorporation in 1788. He was succeeded by Rev. Mr. Mussey, Little, and Calef.

In 1796, Rev. Phinehas Randall visited this town and spent some time in acceptable and successful labors. An extensive revival occurred under the preaching of Mr. Randall. Fifty in this place and vicinity became the hopeful subjects of renewing grace.

Of the fruits of this reformation which occurred in 1796, a Congregational *church was gathered in Norridgewock, and organized Sept. 22, 1797, consisting of 24 members. The ecclesiastical council, called for the purpose, was composed of the following pastors and delegates from the churches, viz. : Rev. Ezekiel Emerson, Pastor, and Bro. Isaiah Wyman, delegate from the church in Georgetown. Rev. Jona. Calef, Pastor, and Bros. William Steward and Solomon Clark from the church in Canaan, Bros. Jason Livermore and Henry Sewall from the

*NOTE.—“Feb. 1797. As yet there was no church in town. The inhabitants seemed to think it important that there should be one, and inserted in the warrant for town meeting in February, the following article, viz. : ‘To see if the town will vote to establish a church in this town in the Congregational order.’ When assembled the town very wisely voted to dismiss the article, probably feeling sensible that this was not the proper course to effect so desirable an end. Council assembled to form the church in Sept. of that year.”—[Greenleaf’s Ecclesiastical Sketches of Maine.

church in Hallowell. Rev. Mr. Emerson was chosen moderator, and Bro. Henry Sewall Scribe. The following persons were examined as to their qualifications for membership, viz. : Moriah Gould, John Cook, Simon Pierce, Jona. Robbins, Amos Adams, Solomon Bixby, Jas. Thompson, Josiah Spaulding, Edmund Parker, Robert Whitcomb, Amos Adams Jr., David Pierce, Martha Gilman, Eliza Robins, Susanna Kidder, Margaret Farnsworth, Hannah Farnham, Esther Richards, Mary Spaulding, Olive Pierce, Isabel Thompson, Mary Parker, Lucy Wood, Sarah Warren. The examination being satisfactory, the council voted, the above named persons, 24 in number, be incorporated into a Congregational church in Norridgewock; and they are incorporated accordingly.

Signed, EZEKIEL EMERSON, Moderator.

Attest: HENRY SEWALL, Scribe.

Their confession of faith and covenant, were substantially the same as those adopted by the evangelical Congregational churches generally in Massachusetts.

The first moderator was Moriah Gould, and Wm. Sylvester the first clerk. Eighteen other members were received into the church the same year, and six were added during the year following. During this, and a part of the next year, they were supplied with occasional preaching by Rev. Messrs. Emerson, McLain of Bristol, Ward of New Milford, and Gillet of Hallowell. Also by Rev. J. Sewall, who was hired to preach half the time for six months.

By the same they were supplied occasionally during the three following years, in which time four were added to their number.

Among some by laws adopted by the church, are the following, viz. : One brother shall not commence a suit at law with another.

One brother shall not defame the character or speak evil of another.

Every brother having a family, for the neglect or omission of family worship, shall be liable to church action in such way as they shall deem proper.

No heresy shall be tolerated in members of church.

Members of the church in town, especially males, shall attend public worship, and church meetings, unless prevented by the hand of providence; and for their carelessness or wilful neglect, shall be subject to admonition.

In 1801, Rev. M. Wines preached a Sabbath or two, and Rev. Mr. Sewall occasionally. Some time in 1802, Rev. Mr. Stetson moved into the place, and was employed to preach a part of the time for two years or more, and some efforts were made by the church to form a religious society, with a view to settling him, but the effort was not successful. Mr. Stetson being rather ultra in his sentiments, in some instances, "cut off the ears of people by his preaching," as he was told by a brother in the ministry. Some time in 1804, he left the place, and has since become a Universalist.

The same year Rev. Mr. Marcy was hired on

trial, with a view of settling him. But subsequently "the town voted not to settle or hire him." In 1806, the church hired Rev. Mr. Sewall, in the hope of effecting a settlement. But did not obtain the object. Eight members were added this year.

1807. After being destitute a long time, they were visited by Rev. Mr. Sawyer, who administered the ordinances. After him, Rev. Mr. Oliver preached a Sabbath, and in 1808, Rev. Mr. Sewall preached occasionally. In 1809, the church made a formal application to Mr. Sewall, to settle with them; but received a negative answer. He however preached for them occasionally; as also did Rev. Mr. Cayford. A season of fasting and prayer was observed, with a view of obtaining the settlement of a minister. In 1810, they were cheered with the prospect of obtaining the object they so much desired. Mr. Allen Greely visited them, at their invitation, and preached two Sabbaths; then left to spend two or three Sabbaths in Turner, according to a previous engagement, giving encouragement however, that he would then return and preach on probation, as requested. But soon after the church received a letter from Mr. Greely, informing them, to their great disappointment, that he had concluded to remain in Turner, where he subsequently settled.

In the autumn of the same year, they were visited by a Mr. Beardsley, sent by the Maine Missionary Society, to preach four Sabbaths. This called forth an effort on the part of the church, to raise by subscription, two hundred dollars, which would se-

cure his services half the time for a year. But not being able to raise the amount by \$70, the effort failed. Mr. Beardsley left, and they were again destitute. In 1811, the church voted to observe the quarterly concert of prayer, which was observed to some extent in New England. In July of this year, Mr. Harvey Loomis visited the place, as a missionary, and preached three Sabbaths, then left for Bangor—giving encouragement that he would soon return and preach as a candidate for settlement; and measures were taken to effect the object of a settlement. Meantime Mr. Willard Preston, a missionary, preached a Sabbath or two. Mr. Sewall also, and administered the sacrament. And here the clerk writes, “This is the 23d time the sacrament has been administered to this church, and yet we have no pastor. But we have a gleam of hope, that we may obtain Mr. Loomis.” Soon after, he wrote again. “Our hopes were all blasted. Mr. Loomis settled in Bangor.”

In Nov. same year, Rev. Benjamin Rice came into the place, sent by the Massachusetts Missionary Society, and spent five weeks. His labors were very satisfactory to the church, though not pleasing to some others.

In 1812, Rev. Mr. Sewall preached several times, and observed with the church a season of prayer and fasting, and baptized several children. Rev. John Sawyer supplied them a Sabbath or two. In Sept. of this year, Mr. Paul Jewett was sent to them by the Maine Missionary Society, and preached

eight Sabbaths. With thanks for aid, the church sent to the Missionary Society \$32.

1813. This year the church's hopes of obtaining a pastor were again raised, and raised to be again disappointed. Mr. Ebenezer P. Sperry, from the Andover Seminary, visited the place, and in February, was employed to preach as a candidate for settlement. The church gave him a call to settle. The town concurred, and voted to give him \$250 the first year, and to increase the sum \$50 a year till it should amount to \$500. Mr. Sperry gave an affirmative answer. But wishing to consult his friends further before fixing the time for ordination, changed his mind; wrote to the committee, revoking his acceptance, and declining their invitation wholly. The church were not only disappointed, but well nigh discouraged. They had struggled hard for sixteen years to obtain stated preaching; but could not sustain it any length of time for want of means. They had made several attempts to settle a minister for half the time, but could not obtain the co-operation of some out of the church, on whose aid they depended to secure such an object. But now having obtained the concurrent vote of the town to give Mr. Sperry a call to settle for the whole time, and to aid in his support; and having obtained his acceptance, then to fail through his refusal, was a disappointment they were not expecting. But to their credit it should be stated that though destitute of preaching hitherto, yet they had maintained public worship by holding society meetings, in which the

reading of sermons was substituted for preaching. They also maintained a monthly church conference and other prayer meetings. Nor were they yet discouraged. In October of that year (1813) their present pastor, Rev. J. Peet, visited the place, sent by the Maine Missionary Society for two weeks. At the close of worship on the second Sabbath, (it being understood he was to leave next day) a voluntary contribution was taken of \$10 for the Missionary Society. But his detention a day or two by a storm, gave rise to an effort to detain him longer. A number of the church, and some others were collected together, who, after consultation, raised a subscription of \$120, (which was afterwards increased to \$150) for the purpose of obtaining his labors half the time, till it should be exhausted, with the design that the Missionary Society should employ him the other half in the vicinity. The society accorded with the measure, and Mr. Peet proceeded to labor in the town and vicinity alternately. During the winter, some special interest was awakened, and some ten persons obtained hope in Christ. And it is worthy of notice, that most of these conversions occurred in those families, that in addition to their subscription, gratuitously boarded the missionary,

In April, 1814, The Church was called to part with their beloved Brother, Dea. Simon Pierce, a valuable member, who had been a pillar in the church from its organization; a consistent christian, and worthy citizen. He had recently removed to

Chesterville, but did not remove his relation from this church, till called to join the Church triumphant. In May, five were added to the church, of the fruits of the revival of the preceding winter, being the only additions, with two exceptions, since 1810. About this time, was removed by death, Lucy Wood, 3rd. wife of the late Oliver Wood Esq, a sister beloved, and mother in Israel, aged 69.

On the 23d of this month, the church passed a unanimous vote to give Mr. Peet a call to become their Pastor, and to labor with them such portion of the time each year, as they should be able to sustain him. And the town, at a subsequent meeting, concurred and voted to give him two hundred dollars annually, and be entitled to his services two fifths of the time, provided that the Missionary Society would employ him the remainder in the vicinity. The Society approved of the plan, employed him accordingly, and allowed him to spend another fifth, making half the time in Norridgewock. Mr. Peet accepted the invitation, and his ordination took place on the 4th of August following. The ordination services were performed by the following ministers, and in the manner following. Rev. Mr. Lovejoy offered the introductory prayer; Rev. Mr. Jenks preached the sermon; Rev. Mr. Sewall offered the consecrating prayer; Rev. Mr. Gillet gave the charge to the pastor; Rev. Mr. Holt gave the right hand of fellowship; Rev. Mr. Ward gave the charge to the church and people, and the closing prayer was offered by Rev. Mr. Tappan.

The same month, Bro. Ezekiel Hale was unanimously chosen Deacon, to be associated with Dea. Solomon Bixby, who had been previously chosen to that office.

In June, 1815, the record notices the death of an aged and respected brother in the church, Dea, Zachariah Longley, one of the early members.

A season of prayer and fasting was observed, in view of the low state of religious feeling. The church agreed to observe the monthly concert of prayer for Foreign Missions, and also, to take a collection at each meeting, in aid of the object for which prayer was offered; believing it proper that alms and prayers should go together. These Collections averaged fifteen dollars a year, for the twenty-four years of their continuance, the meetings being in general, but thinly attended, and the contributors few in number.

During this year and the three following, the church dismissed two members, excommunicated one, and admitted three.

In Dec. 1818, spent a day in prayer and fasting, in view of the prevailing sickness among us.

1819. In February, the church observed a season of prayer and fasting, in view of the Spiritual dearth that had so long prevailed, and the need of a revival of religion. This proved to be a year of favor, and distinguished from some past years, by the presence of the Holy Spirit; as effects of which a number obtained hope in Christ, thirteen of whom were received into this church. As these were

mostly heads of families, the children that were dedicated to God by them and received baptism, were twenty six.

Here we find recorded, the death of their pious, devoted sister, Olive Pierce.

1820. The peace of the church was interrupted with some unpleasant cases of discipline, which resulted in the excommunication of one member this year, and two the next.

1822. January 9, and February 23, were observed as seasons of prayer and fasting, in view of the low state of religion and need of a revival. Toward the close of 1824, appearances became more favorable. Another season of prayer and fasting was observed. Two were added to the church. Some members were quickened, and praying for a revival.

1825. September 7, the record notes the death of their much loved brother, Moriah Gould, an uniformly consistent and exemplary christian, one of the original members, and a pillar of the church for twenty eight years, always at his post in the church conference and prayer meeting. In July, several of the wealthiest of those who had been associated with the church in supporting the gospel hitherto, withdrew their aid, and uniting with others, originated a Unitarian meeting, and employed Rev. Mr. Fessenden, a minister of that order, to preach during the season. Though this movement increased the burden of the church, it did not discourage them. In addition to making up the deficiency

hereby occasioned, they raised by subscription, in the following spring of 1826, a further sum, sufficient to secure the labors of their pastor three fourths of the time in future, instead of half, as heretofore. This circumstance, together with a revival of religion, which commenced at this time, formed a new era in the history of this church. Increasing interest and solemnity were apparent in the meetings during the winter. In the spring a season of prayer and fasting was observed. Soon after, several interesting cases of conversion occurred. The religious interest increased, cases of hopeful conversion occurred weekly through the summer, and there were added to the church during that year, of the fruits of that work of grace, thirty four members, to sixteen of whom baptism was administered, and to thirty three of their children. Other denominations shared in the fruits of the revival, particularly the Methodists. Among those admitted to their church, were three brothers, one of whom continues not, by reason of death. The other two are educated and highly esteemed ministers of that order, and occupying some of the most important locations in the State.

In September 27, was removed by death, William Sylvester Esq., a brother much esteemed and much lamented. He had been an efficient member twenty-nine years; was a man of more than ordinary decision of character, and a valuable citizen. In November, united with the Methodists in holding a

season of fasting and prayer, with a view to promote harmony of feeling and action, and the continuance of the revival. The following year exhibited less religious interest, and seven only were admitted to the church, and four were dismissed. Here the record shows the death of Jane Leathhead, aged 81; an eminently devout and matured saint, who always attended public worship as long as she was able to get to the place, though she could not hear a word. But "she wished to be present where God was worshiped." And meditating upon the text, and hymns, which would be shown her, with her heart uplifted to God, she generally found herself much edified and refreshed in spirit, though she could not hear the preacher. She resided in Anson.

1828, was commenced with a season of prayer and fasting, with a view to the increase of spirituality, and religious interest among them.

Desiring to aid in the suppression of intemperance, the church passed the following resolution.

Resolved: That we abstain from the use of ardent spirits ourselves, and use all justifiable means to prevent its use by all others.

1830. The church were again afflicted by the death of their esteemed brother, Jonathan Bosworth.

1831. During the three preceding years, twelve were admitted and ten dismissed. The close of the year was marked with some indications of a revival. Several conversions occurred, and the church decided that it was expedient to hold a series of meetings, to commence the 7th of next month,

(January,) and agreed to observe the first Monday in that month as a season of prayer and fasting, in view of the contemplated meeting. The fast was observed, and the meeting held and continued six days; and resulted in the hopeful conversion of a number. Next month another fast was observed, with reference to the serious, and the continuance of the revival. Of the fruits of this work, twenty were added to the church during the year.

The 12th of July was observed as a day of fasting and prayer, in accordance with a recommendation of the general conference, "in view of the fearful ravages the cholera is making, and the alarming fact that it has appeared on our shores, and commenced its ravages in our country."

In the same month, the church resolved itself into a missionary society, auxiliary to Maine Missionary Society, that it might more systematically aid the missionary cause by its annual collections.

1833. The first day of the year was observed by the church, in connection with the Baptist Brethren, as a season of prayer for spiritual blessings. Within this year 16 children were baptized, to all of whom belonged the surname of Bixby. In October another day was devoted to public prayer for spiritual blessings.

February, 1835. After a sermon, preached before the Association, which met in the place, the following brethren, viz., Ezekiel Hale, John Wood, John Loring and William W. Dinsmore, having been previously chosen, were now ordained to the office

of deacon, by prayer and laying on of hands. Select scriptures were read by the pastor, the consecrating prayer was offered by the Rev. Mr. Hathaway, an address by the Rev. Mr. Sikes, and concluding prayer by Rev. Mr. May.

During this year, fourteen were added, and one restored who had been excommunicated, and four dismissed.

In September, is recorded the death of their much esteemed brother, Dea. Solomon Bixby, one of the original members, who had been a pillar in the church thirty eight years. Though he lived remote from the sanctuary, yet he was rarely absent from public worship, or the church conference, and for many years assisted in conducting public worship when destitute of a preacher. He reared up a large and respectable family, most of whom settled in the same neighborhood; and, in accordance with his example and training, are among the liberal supporters of that gospel which he prized. Of his children, *five*, and of his grand-children *four*, are members of the same church which he left, and one of the latter is preparing for the ministry.

In 1836, Bro. Edmund Parker died suddenly with apoplexy. He was the last of the original male members.

At a meeting of the church in July 1847, the following resolution was introduced by Dea. Dinsmore, and unanimously adopted.

Resolved: That relying on the divine blessing upon our efforts, we will sustain our minister the whole time among ourselves, without calling upon

the missionary society to employ him any portion of it elsewhere. The sum they here resolved to raise was four hundred dollars annually. The Sabbath following, they met for worship the first time in the new vestry, which had been fitted up for their use in the basement of the old meeting house, and which furnished a commodious place for worship at their disposal, now needed till a more eligible place should be finished, which was preparing.

In 1838, some increased religious interest apparent. A season of prayer and fasting observed. Also a series of union meetings held by the different denominations, the result of which was beneficial. Four were added to the church. Here is recorded the death of Lucy, the wife of Sumner Bixby, a beloved sister and worthy member.

July, 1838. Their new place of worship being now completed, by remodeling the old meeting house, was this day dedicated to God the Father, Son and Holy Ghost. Invocation and reading the scriptures, by Rev. Mr. Sikes; Sermon by the Pastor, from Eccl. 5: 1. Dedicatory prayer by Rev. Mr. Tucker. Concluding prayer by Rev. Mr. Hathaway. A difficulty which had existed between three members was referred to an ecclesiastical council, the result of which, being accepted by the parties, the matter was adjusted.

1843, During this year nine were added by profession, and five by letter, and during the six years immediately preceding, ten only were added, and

eight dismissed. In 1844, three beloved sisters were removed by death, viz., the wife and the mother of Brother D. Farnsworth. The latter was the second wife of the late Edmund Parker, and was the last of the original members but one. Also Abbe, the wife of Seth Cutler, and daughter of brother Cornelius Norton.

In 1845, three were added and three dismissed. And in 1846, three were added and three dismissed, and two removed by death; viz., the wife of the late Moriah Gould, also the wife of Eusebius Heald.

In 1847, six were added by letter, three dismissed and four removed by death; viz., Sybil Moore, daughter of the late Jonathan Bosworth, Reuben Dinsmore, Eliza Crosby, and Mary, wife of the late William Sylvester. She was a mother in Israel, and much beloved.

In 1848, five were added. During this year the church were deeply afflicted by the death of their beloved brother, Dea. Wm. W. Dinsmore, which took place July 26. While laboring in his field, he fell lifeless to the ground. By his death, the church sustained an irreparable loss. One of their main pillars was taken away; not only a leading member, but an efficient member, always at his post; seeing what needed to be done, and doing it as far as able; a peace maker, and a man of prayer.

In September, Bro. Sumner Bixby was elected to the office of deacon, to be associated with Dea. E. Hale; taking the place of the lamented brother named above.

1849. Two members have been added since the commencement of the present year.

This sketch will show that a Congregational church has existed in Norridgewock more than fifty-one years; that up to 1813, the time their present pastor first visited them, the number that had been connected with the church, was seventy-six, and that forty-three only, were then found remaining. The records during that period not being very full, show but five baptisms of adults, and fifty-three of children. Since that time, one hundred and sixty-two have been added, one hundred and twenty-five by profession, and thirty-seven by letter; and baptism has been administered to forty-two adults, and to one hundred and seventy-six children; in all, to two hundred and seventy-five.

The whole number who have connected themselves with the church, is two hundred and thirty-eight. Of this number, fifty have been removed by death; averaging about one a year. Eighty have been dismissed, to other Congregational churches, more than fifty of whom, are supposed to be still living. And efforts to maintain discipline have resulted in the excommunication of ten members. The present number is about one hundred.

The church and society enjoyed the labors of their pastor the first twelve years after his settlement, but half the time, and the next eleven years, three fourths; and since 1837 they have sustained him the whole time. The other portion of the time

he has been employed by missionary societies, and his labors have been distributed among thirty towns in the vicinity, though in some instances, he has been employed by a church one fourth of the year, mainly or wholly by their own efforts.

The records show that the church, in compliance with letters missive from sister churches, have voted to send pastor and delegates to sit in forty ecclesiastical councils; viz., five for organizing churches, twenty-three for ordaining or installing ministers, eight for dismissing ministers, and four for settling difficulties.

The church and society, it appears, have attempted something from year to year, in aid of the various objects of Christian benevolence, even before they felt themselves able to support the gospel wholly among themselves. And in order to meet the calls of these various objects, and render aid to each, they found it necessary to have some system in their operations; hence they formed associations, male and female, auxillary to the American Tract Society, to the Home Missionary Society, and to the Foreign Missionary Society. Then in making a collection for some one of these benevolent societies, they would call in the subscriptions of its auxiliary associations, and in some instances take a public contribution in addition. Then after an interval of two months or more, they have made a collection for some other benevolent object, by paying in the assessments or subscriptions as auxiliaries to that society, and so on, making collections

at suitable intervals through the year. In this way, in addition to what they had done in supporting the gospel at home, they have contributed to the cause of Foreign Missions, more than one thousand dollars, including one hundred and more, raised by juvenile societies, for the support and education of a heathen youth in Ceylon. Of the sum named above, \$340 were contributed at the meetings of the monthly concert of prayer for missions. It also appears from the minutes, that more than \$650, have been contributed in aid of home missions, probably not less than \$700. In addition to this, collections have been taken annually for years, in aid of the tract cause. Subscriptions and contributions have also been taken for the American Education Society, of \$30 or \$40 a year, in some instances; also for the Bible Society, and some other benevolent objects, the precise amount of which cannot be specified, as the minutes have not all been preserved, but is supposed to be several hundred, and would increase the amount above named, to between three and four thousand dollars.

The present pastor of this church, Rev. Josiah Peet, was born in Bethlehem, Connecticut, June 21, 1780. Graduated at Middlebury College, 1808. Graduated at Theological Seminary, Andover, 1811. Was employed as Principal of the Seminary at Castleton, Vermont, 1812. Came to Norridgewock, October 1813. Was ordained August, 1814. *

* The Salary of Mr. Peet, was originally paid in part, by the town. It is now paid by the church and society.

A Catalogue of those who have been connected with the Congregational church in Norridgewock, from its organization to the present time, May, 1849, with the year of admission.

Admitted in 1797.

Moriah Gould,	Mrs. Lucy Wood,
John Cook,	Mrs. Sarah Warren,
Jonathan Robbins,	Mrs. Olive Parlin,
Miss Eliza Robbins,	Mrs. Phebe Spaulding,
David Pierce,	Mrs. Lucy Hale,
Amos Adams,	Mrs. Lucy Gould,
Amos Adams, Jr.,	Mrs Keziah Lindsay,
James Thompson,	Mrs. Eunice Moore,
Mrs. Isabella Thompson,	Patty Farnsworth,
Solomon Bixby,	Mrs. Lois Whitcomb,
Edmund Parker,	Mrs. Hannah Davenport,
Simon Pierce,	Mrs. Mary Witherell,
Abigail Gilman,	Susanna Wood,
Josiah Spaulding,	Eleazar Spaulding,
Robert Whitcomb,	William Sylvester,
Mrs. Hannah Farnham,	Zachariah Longley.
Mrs. Susanna Kidder,	John Davenport,
Mrs.M.(Farnsworth)Parker,	Perley Rogers,
Mrs. Esther Richards,	Nathan Wood,
Mrs. Mary Spaulding,	Mrs. Lucy Bixby,
Mrs. Olive Pierce,	Mrs. Martha Gilman, *
Mrs. Mary Parker,	Peter Gilman,

*Mrs. Gilman is still living. She reached upon the 12th day of July, 1849, her one hundredth birth day anniversary, which was appropriately celebrated by her relatives. Upon turning back to page 116, the reader will perceive we record her age 98. This was taken from the records of two statements at the time she received her pension. If she is now one hundred years of age, the error occurred at that time probably from forgetfulness.

Peter Gilman, Jr.,
 Joseph Russell,
 Mrs. Betsey Russell,
 Edward Hartwell,
 Mrs. Hepzibah Pierce,
 1801.

Dugal McPherson,
 Benjamin Farnham,
 Mrs. Abigail Crosby,
 Mrs. Mary Hilton,
 Mrs. Sally Steward,
 Thomas Wood,
 Mrs. Mary Weston,
 Joseph Hilton,
 Nathan Peabody,
 Mrs. Hannah Peabody,
 Mrs. Lucy Parlin,
 Mrs. Mary Sylvester.
 1803.

Robert Leathhead,
 Mrs. Jane Leathhead,
 Mrs. Jane Hilton,
 Mrs. Anna Young,
 Mrs. ——— Holding,
 Mrs. Deborah Rogers.
 1808.

Thomas Hale,
 Ephraim Lindsay,
 Mrs. Susan Witherell,
 Mrs. Betsey (Parlin) Moreton
 Mrs. Lydia Longley,
 Asa Longley,

Josiah Warren,
 Mrs. Turner.
 1811.

Ezekiel Hale.
 1814.

Mrs. Sarah Pierce,
 John Loring,
 Mrs. Loisa Loring,
 Samuel B. Witherell,
 David Gilman,
 Mrs. P. (Witherell) Sewall,
 Betsey Davidson.
 1815.

Didama Hale,
 Sarah Rogers,
 Mrs. Mary Crombie.
 1816.

Mrs. Sarah A. Peet.
 1818.

Alvin Blackwell,
 Mrs. Sally Blackwell,
 Mrs. Susan Page.
 1819.

Jonathan Bosworth,
 Mrs. Betsey Bosworth,
 Benjamin Longley,
 Mrs. Lucy Crosby,
 Mrs. Jane (Crosby) Longley,
 John Boutelle,
 Mrs. Jane Boutelle,
 Mrs. N. (Sylvester) Allen,
 Mrs. Sally Fletcher,

Simon Page,	Moses Wood, Jr.,
Dominicus Mitchell.	Mrs. Lucy Pierce,
Mrs. Hannah Loring,	Mrs. Sybil Wood,
Mrs. L. (Sylvester) Kimball,	Mrs. H. (Loring) Paine,
David Shepley.	Mrs. Mahala Wood,
1824.	Sumner Bixby,
Samuel Sylvester,	Mrs. P. H. (Kidder) Hale,
Mrs. Charlotte Sylvester,	Mrs. Deborah Marshall,
Mrs. C. (Lyman) Adams.	Mrs. Sally (Tozier) Hale,
1826.	Mrs. P. (Witherell) Bartlett.
Mrs. Susan Rogers,	1827.
Daniel Rogers,	Mrs. Sarah Warren,
Drummond Farnsworth,	Nathaniel Warren,
John Haynes,	Sarah Crosby,
Mrs. S. (Howe) Gilman,	Eliza Crosby,
Mrs. E. (Harding) Gilman,	Mrs. S. (Haynes) Gage,
James M. Haynes,	Mrs. Sally Farrar,
Mrs. R. (Prescott) Warren,	Mrs. Almira (Trask) Brown,
James Bates,	Mrs. Ruth Jewett,
Niran Bates	Mrs. S. (Jewett) Haynes,
Alden Fuller,	Mrs. Achsah Bixby,
Mrs. Melinda (Gould) Fuller,	Mrs. P. (Harding) Philbrook,
Mrs. Hannah Bickford,	Mrs. M. (Burgess) Buxton.
Mrs. Eleanor Bragg,	1830.
Mrs. M. (Kidder) Harlow,	John Wood,
Joshua Sylvester,	Mrs. Ann Wood,
Mrs. C. (Sylvester) Sawtelle,	Mrs. Betsey Pratt,
Mrs. S. (Sylvester) Brown,	Mrs. Charlotte Bates,
Mrs. P. (Sylvester) White,	William W. Dinsmore,
Mrs. Rebecca Wright,	Mrs. Lucy Dinsmore,
Ephraim Farrar,	Mrs. Charity Baker,
Moses Wood,	Abigail Jones,
Mrs. Betsey Wood,	Huldah Gilmore,

Sarah Gilmore,	Mrs. S. (Selden) McCobb,
Mrs. L. (Bixby) Gilman,	Mrs. Martha G. Witherell,
Amasa Bixby,	Mrs. S. (Crosby) Hale,
Mrs. F. (Weston) Bixby,	Mrs. S. (Bosworth) Moore,
Rufus Bixby,	Mrs. S. H. (Peet) Sawtelle .
Mrs. Betsey (Weston) Bixby,	1836.
Mrs. J. (Dinsmore) Danforth,	Eusebius Hale.
Betsey Bixby,	. 1837.
Mrs. O. (Haynes) Merrill,	Loring Tozier,
Mrs. S. (Wood) Sylvester,	Sophrone Russell,
Artemas Wood,	Sandford K. Ballard,
Diana Howard,	Catharine F. Lyman,
Mrs. H. (Sawtelle) Selden,	Mrs. M. (Selden) Burgess,
Mrs. Mehitable Howard,	Mary Fletcher,
Mrs. S. (Longley) Dinsmore,	William Henry Peet.
Jotham S. Bixby,	1839.
Silas T. Longley,	Mrs. Hannah Page.
Charles Loring,	1843.
Edward J. Peet.	William H. Boardman,
1834.	Mrs Roxana V. Boardman,
Reuben Dinsmore.	Mrs. Esther C. Hale,
1835.	Mrs. Sarah (Carlisle) Bixby,
Mrs. Lucy (Hale) Bixby,	Seth Parlin,
Mrs. Mary Emerson,	Mrs. Nancy T. Parlin,
Mrs. Susan Edes,	Cephas Vaughan,
Jerusha Ann Bickford,	Solomon Bixby,
Meroe (Sylvester) Farnsworth,	Ebenezer Vaughan,
Sherman Hale,	Mrs. Sarah Vaughan,
Horatio N. Page,	Levi Cutler,
Mrs. C. (Fletcher) Dole,	Mrs. Margaret Cutler,
Harriet Stackpole,	Mrs. A. (Norton) Cutler,
	Mrs. Rachel Emerson.

Albert M. Longley,
Amos Bixby,
1845.

Amasa Bixby, Jr.,
John W. Fletcher,
Cornelius Norton,
Mrs. S. (Burgess) Norton.
1847.

Rev. John Dodd,
Mrs. Maria Dodd,
Charles Norton,
Mrs. Sylvester Norton,

Mrs. Mary (Wood) Bixby,
Mrs. N. (Boardman) Dins-
more,

Mrs. Mehitable Kidder,
Augusta H. Carlisle,
Caroline Longley,
Mary Herrick Peet,
Amos Longley,

1849.

Louisa Payson Bixby,
Mrs. M. L. (Tower) Jones.

BAPTIST CHURCHES.

At an early period in the settlement of this town, a Baptist church was established in Bloomfield, in which William Weston and several others in this town united, and a meeting house was built for their accommodation in Bloomfield, near the border of this town. No Baptist church was organized in this town till 1819. In that year, several members who resided in the upper part of the town, met, and after consultation, decided on the expediency of being organized into a distinct church, and called a council for that purpose.

On the 28th September, 1819, the council convened at the place appointed, and Elder Francis Powers was chosen moderator, and David Trask clerk.

After examining the following persons, eight of whom resided in Norridgewock and two in Madison, they were organized into a Baptist church in Norridgewock; to wit:

David Trask,

Joseph Pratt,

Daniel Mantor,

Mary Washburn,

Mary Trask,

Hannah Washburn,

Lydia Mantor,

Lydia Trask,

of Norridgewock, and John Piper and Sarah Piper, of Madison. They were supplied with preaching occasionally by Elder Powers, and other preachers for ten years or more, in which time eight or ten members were added, part of whom belonged to Madison and Starks, one or two died, several removed, and the remaining members who resided in this town, then transferred their connection to the other Baptist church, which had been formed in this town. The members belonging to Madison and Starks, united with the Baptist churches in those towns and this first church thus became extinct.

In July, 1828, a council was called for organizing a Baptist church in the south-westerly part of the town. The council convened, consisted of Elder Jonathan Steward, Deacons Thomas Steward, Darcees Emery, and Simeon Morse, and Bro. Lemuel Smith of the Baptist church in Bloomfield; Joseph Murch, Samuel Hilton, Joseph Viles and Isaiah Wood, of Anson; Elder Powers, and Deacon Pratt, of Norridgewock; Elder Kilgore of Lisbon, and Elder ——— of Lewiston. Elder Francis Powers was chosen moderator, and Isaiah Wood, clerk.

The following persons appeared before the council, and after examination, were constituted a Baptist church in Norridgewock; viz., Jeremiah Tuck,

Nancy Tuck, Ezekiel Gilman, Samuel Kilgore, Sally Kilgore, John Cromwell, Mary Cromwell, Jesse Taylor, Mary Taylor, Nehemiah Preble, Susannah Preble, Betsey Norton, Betsey McKetchnie, Sally Black, and Betsey Merrill. Fifteen.

During the years 1828 and 1829, five other members were added to the church. In 1830, they were supplied with preaching by elder Hooper. The members who resided in town, belonging to the Baptist Church which was organized in 1819, having united with this church. Joseph Pratt was chosen deacon, and two members added to the church.

In 1831, they enjoyed the labors of Elder Datus T. Allen, and received an addition of six members.

In 1832, they were supplied with preaching by Elders Boardman, Steward and Glover. Eleven were received into the church, and two dismissed. In 1833, nine were added. In 1836, four were excluded. In 1837, Elder Cross labored with them some portion of the time. In 1838, Elder Goldthwait was employed, and preached with them part of the time till 1842. During the two first years, six were added, and during the last two years, twelve were received and one dismissed.

In 1842, the members of this church who resided in the vicinity of Oak Hill, in the south-west corner of the town, having erected a meeting house for their accommodation, deemed it expedient to have a separate organization, and at their request a council was called for the purpose, consisting of Rev.

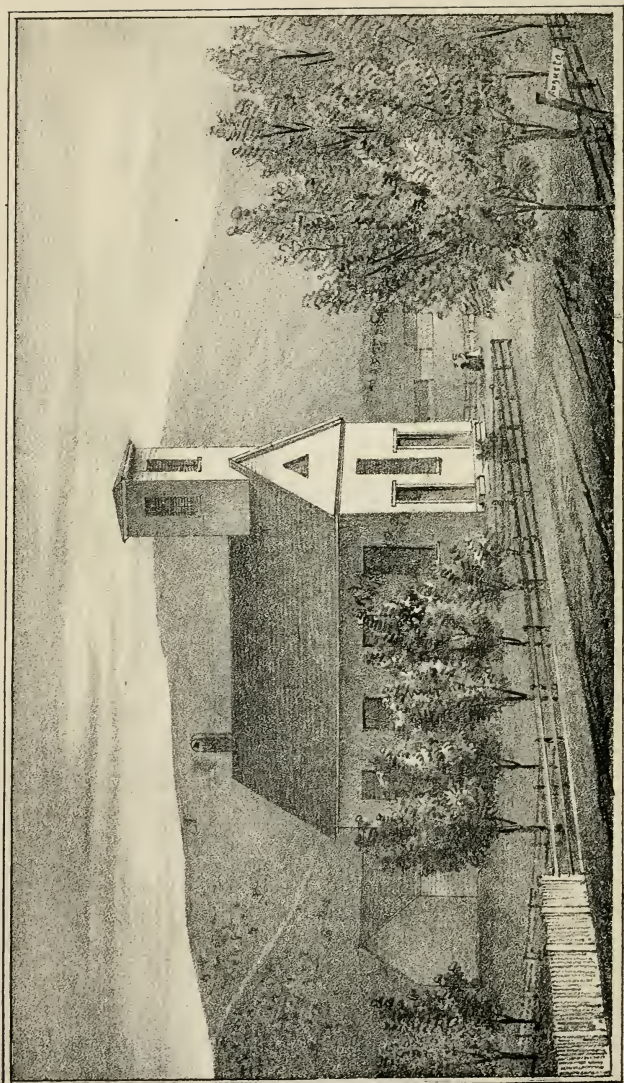
Sylvanus Boardman and Rev. Mr. N. M. Williams of New Sharon, Rev. Datus F. Allen of Industry, Rev. D. P. Bailey of Cornville, Dea. Gilmore of Starks, and Bros. Russell, Philbrook and J. Emery of Bloomfield.

Rev. S. Boardman was chosen moderator, and Jesse Taylor, clerk. A church was then duly organized, January 14, 1842, consisting of fourteen members who were dismissed and taken from the Baptist Church of Norridgewock, and called the Baptist church of *Oak Hill*, in Norridgewock. John Cromwell and Orrin Tinkham were chosen deacons. This church has been supplied with preaching from one fourth to one half of the time since it was organized, Rev. W. E. Morse and Rev. Isaac Merrill, to 1848. During this period of seven years, twenty have been added to the church, four have died, and three have been dismissed. The present number is twenty-nine, several of whom have been added under the revival during the winter of 1849.

In 1842, the Baptist church in Norridgewock was supplied with preaching by Elder Arthur Drinkwater one half the time, and he continued to labor with them till 1845.

In 1845, Elder Stevens supplied them one fourth part of the time for a year, and nine members were added.

In 1846, Elder Isaac Merrill moved into the place and was employed by the church to preach one half the time, till 1849, preaching most of the other half



UNION CHURCH

of the time at Oak Hill. During this time, ten were received and one excluded. Since the year 1849 commenced, they have been supplied by Elder Coburn, Elder Morse, Elder Kelley and Elder Hinkley, and six members have been added to the church during the first three months of the year.

The whole number connected with the church since it was first organized is ninety-two; thirty-nine have been admitted by baptism, and thirty-eight by letter. Seventeen have been dismissed to sister churches, and six have been excluded; several have been removed by death, leaving the present number about forty-five.

The church, in connection with the Methodists and Freewill Baptists, built them a convenient meeting house in 1843, which was dedicated on the first day of January, 1844. Sermon by Elder Drinkwater. More than half of the house is owned by this church, one quarter part is owned by the Methodists, and the Freewill Baptists own one eighth; and is occupied by the three denominations according to their interest. The Freewill Baptists, however, have been permitted to occupy the house every fourth sabbath.

Members of the Baptist church in Norridgewock, from its first organization.

Males.	
Jeremiah Tuck,	Levi Powers,
Ezekiel Gilman,	Albert P. Warren,
Samuel Kilgore,	Whitmore Gilman,
John Cromwell,	Albert Ross,
	Alonzo Taylor,

Jesse Taylor,
John McKetchnie,
Jonathan Mitchel,
Rufus J. Woodard,
Joseph Pratt,
Eliphalet Lane,
Edward Jones,
Moses Watson,
Daniel Mantor,
William Johnson,
Joseph Lawrence,
Josiah Butler,
Joseph Gilman,
Augustine Cromwell,
Nathaniel Taylor,
Jeremiah Hartford,
Thomas Merrill,
Hiram Willey,
Dimon Taylor,
Aaron C. Bigelow,
Thomas Preble,
John Sylvester,
George B. Weston,
John Cleaves,
Reuben Robbins,
Owen Tinkham,
John C. Jewett,
Israel Taylor,
Orvil Tinkham,
Granvill Tinkham,
Sharington Perkins,
Osman Taylor.

Females.

Mary Adams,
Electa Butler,
Mary Warren,
Elizabeth Kilgore,
Phebe Taylor,
Nancy Tuck,
Sally Kilgore,
Mary Cromwell,
Mary Taylor,
Susanna Preble,
Betsey McKetchnie,
Sally Black,
Betsey Merrill,
Mary Bowden,
Hannah Norton,
Lydia Lane,
Mrs. Mary Trask,
Mary Trask,
Rachel Watson,
Lydia Mantor,
Sally Johnson,
Sarah Johnson,
Hannah Washburn,
Mary E. Lawrence,
Cynthia H. Mason,
Mary Gray,
Lucy Gilman,
Judith Longley,
Love Cottle,
Elizabeth Merrill,
Betsey Taylor.

Rosilla Dudley,
 Olive Taylor,
 Mary Taylor,
 Jane Robbins,
 Julia Works,
 Hannah Taylor,
 Phebe Weston,
 Martha Wood,
 Betsey Sylvester,
 Emily Powers,
 Abigail Weston,
 Mary Goldthwait,
 Lucinda Bigelow,
 Louisa P. Waugh,
 Achsah Tinkham,
 Olive Taylor,
 Mary Cleaves,
 Nancy Jewett,
 Abigail Judkins,
 Lydia McIntire,
 Abigail H. Weston,
 Sarah Wheeler,
 Clarisa Loring,
 Paulina Freeman,

Ruth Taylor,
 Sarah Taylor,
 Charlotte Robbins,
 Temperance Cross,
 Cynthia Bates,
 Julia Ann Taylor,
 Martha Taylor,
 Martha Jane Taylor,
 Nancy Ross,
 Sarah Ross.
 Sarah E. Taylor,
 Emeline Taylor,
 Mrs. Hartford,
 Julia Ann Tinkham,
 Mary Ann Tinkham,
 Mrs. Gray,
 Clarinda Tinkham,
 Mary Perkins,
 Mrs. Tinkham.
 Martha Dunlap,
 Mrs. Bell,
 Mrs. Walton,
 Harriet Dudley,
 Huldah Tinkham.

FREE-WILL BAPTIST CHURCH.

A few members in this town united with a larger number in Bloomfield and Fairfield, about the year 1820, and were organized into a church, by the name of the Bloomfield and Fairfield church of Free-Will Baptists, and attended their meetings generally in those towns occasionally having preach-

ing in this town till 1829. During that year there was a revival under the preaching of Elder C. Stilson, and ten members, chiefly of this town, were added to the church by baptism. Whereupon, in the close of the year 1829, and commencement of 1830, at the request of the members residing in this town, they were dismissed and formed a church in this town, which was duly organized by the name of the Free-Will Baptist Church in Norridgewock, consisting of twelve members, and three others were added by baptism that year. In 1832, eight were added by baptism, and three by letter. In 1834, one was added, and in 1835, one. During the first six years after the church was organized in this town, they had no stated preaching, but had preaching occasionally by Elders Stilson, Colcord, Leach and others, as they traveled from place to place. Having no house of worship, they usually held their meetings in school houses.

In 1836, Elder Samuel Hutchins settled in this town, united with this church, and preached in the town about one half of the time for seven years, preaching the other half of the time in Smithfield, and other places. During the first year of his ministry, three were added to the church; in 1837, five; in 1838, three; in 1839, three; in 1840, six; in 1841, eight; 1842, one.

In 1843, there was a revival under the preaching of Elder Abel Turner, and six were added by baptism; in 1845 three were added by letter, making eighty-eight members who have been connected with

this church during the last twenty years. In which time many have died ; some have taken letters of commendation to other churches ; others have gone away without taking letter, and have been dropped from the church records, and some have been excluded, so that the whole number in March 1849, is but thirty-two.

Elder Hutchins removed to Belgrade in 1843, and since that time the church* has had preaching but one quarter of the time. In 1843, by Elder Turner; then by Elder Harding, part of three years, and in 1847 and 1848 by Elder Wheeler and others.

Rev. Stephen Bowden of this town has been ordained as a preacher of this denomination, and is esteemed and respected by his christian friends.

Members.

Stephen Bowden,	Mary Brooks,
Josiah Tarbell,	Eunice Robinson,
Josiah W. Tarbell,	William Tobey,
Sophia Tarbell,	Beltiah Oliver,
Isabela Otis,	Lyman Perry,
Catharine Bump,	Motherwill Preble,
Nathaniel M. Stevens,	Samuel Hutchins,
Betsey Stevens,	Nehemiah Preble,
Thomas Greenleaf,	Thomas Preble,
Mary Greenleaf,	Mary James,
Caroline Bowden,	Nancy Trafton,
Ruth 'Tobey,	John Taylor,
Sewall Bowden,	John H. Taylor,
Levi Preble,	Susan Bickford,
Phimela Bowden,	Thomas Taylor,

Susan Smart,	Sarah Savage,
Olive Bowden,	Betsey Perry,
Thankful Bowden,	Hannah Jones,
Rufus Pishon,	Lucy McMahan,
Betsey Huff,	Nancy Savage,
Hannah Davis,	Beniah Savage,
Lucy Davis,	Levi O. Savage,
Henry Bickford,	Narcissa Wadleigh,
Hannah Bickford,	Ira Loring,
Henry Preble,	Betsey Loring,
Aaron Bickford,	Eben. M. Coffin,
Warren Preble,	Harriet Robinson,
Thomas Norton,	Eliza Tobey,
Joseph F. Norton,	Mary Stanley,
Rosilla Preble,	Data H. Emerson,
Charles H. Smart,	Lucy Jane Johnson,
	Eliza Pomroy.

CHRISTIANS.

A small society of Christians, differing in some matters from the order of the Free-Will Baptists, was formed in the north part of this town as early as 1820, and have continued to keep up their organization, distinct from the Free-will Baptists. The number has never exceeded twelve. They cordially unite with the Free-will Baptists in their religious meetings. Rev. James P. Longley of this town is an ordained preacher of this order, and devotes the most of his time to his profession as a missionary. He is circumspect and exemplary in his life and conversation, and a man of good mind.

UNITARIANS.

In 1825, after Unitarianism had extended into Maine, and churches were formed and ministers settled in Hallowell and Augusta, a number of individuals in this town, on becoming acquainted with the Unitarian doctrines, were desirous to have the system introduced into this place ; they accordingly during the summer of that year raised a subscription and employed Rev. Mr. Fessenden, a Unitarian minister to preach with them several months. Their meetings were held in the court-house.

In the autumn their subscription being exhausted, their meetings were suspended during the winter, to be resumed in the spring. Meantime they made arrangements for securing a more permanent supply.

In the spring of 1826, Rev. Samuel Brimblecomb was obtained, with the understanding that he was to labor with them three years; but not feeling able to sustain him the whole time, his supporters allowed him to preach one third of the year elsewhere ; and he was employed that portion of the time in Athens.

Some time in 1827, a Unitarian church was formed in Norridgewock, consisting of five members, four of whom were previously members of Unitarian churches in other places. On raising their subscription the second year, some of the original subscribers having left them and united with the Congregational church ; the Universalists who had contributed to the support of Mr. Brimblecomb and attended his meetings, concluded that what they

could raise should be appropriated to hire preaching of their own order. They accordingly employed Rev. Sylvanus Cobb, a Universalist, to preach in the Court House in the absence of Mr. Brimblecomb that season. This step diminished the subscription for the support of Mr. Brimblecomb, who remonstrated and thought it unnecessary to employ Mr. Cobb, inasmuch as he believed and could preach the same doctrine, and hence thought the Universalists might co-operate with the Unitarians in supporting him. During the year he attended a Universalist Convention at Readfield, and preached a sermon before that body, in which he avowed fully his belief in the doctrines of Universalism. But he did not acquire at that time the confidence of the Universalists: neither did the Unitarians approve of his course. He therefore, left this place before the period of his engagement expired; was afterwards employed as a principal in a Universalist Seminary in Westbrook.

Not long after Mr. Brimblecomb left, Rev. Mr. Beede, who had been preaching to a Unitarian Society in Eastport, was employed to preach in this place for a season.

No Unitarian preacher has been employed to preach in this place since Mr. Beede left in 1829. When Mr. Brimblecomb removed from the place, there were but two members of the church, and one of them removed some years after, which left but one remaining member.

UNIVERSALISTS.

About the year 1815, Charles Pierce, who had been living in Bingham, and who had formerly lived in this town, removed to this place and avowed himself a Universalist. This was the first public avowal of Universalism in this town. He was soon joined by several others, and after a few years, they established regular meetings in this town and at East Pond Plantation, and Calvin Heald, Esq. of this town, was designated as a leader of their meetings, and he occasionally preached to them for a year or two. In 1827, Rev. Sylvanus Cobb was employed a part of the time as has been stated, and others were employed occasionally for several years. Rev. Darius Forbes was employed regularly for one half of the time during three or four years. When he left, Rev. R. Blacker was employed in 1842 and '3, a part of the time. Since 1843, they have had no stated preaching till the latter part of 1848; but they had preaching occasionally by Rev. Mr. Gardner of Waterville; Rev. Mr. Drew of Augusta; Rev. Mr. Gunnison of Hallowell; Rev. Mr. Bates of Turner, and others.

In the fall of 1848, Rev. John W. Hanson removed into this town and commenced preaching at the court-house one half of the time; preaching occasionally at other places in the town and in the vicinity.

The meetings of this denomination are said to be well attended. What proportion of those who listen to

the preaching are professed Universalists, we have no means of ascertaining, as no organized church of this denomination has ever existed in town.

To the credit of the town, it may be recorded, that the inhabitants as a majority, from the first settlement of the town to the present time, have ever manifested a commendable, degree of respect for the institutions of religion, the ordinances of the gospel, and observance of the Sabbath, &c.; the silent, yet truthful operation of which influence, is now visible, not only in every department of social life, but also in that of a quiet, orderly, enterprising and intellegent population.

A P P E N D I X .

CORRESPONDENCE OF SEBASTIAN RASLES* AND REMINISCENCES OF "INDIAN OLD POINT," NORRIDGEWOCK.

A COLLECTION of thirty-four volumes of "*Lettres Edifiantes et Curieuses, ecrites des Missions Etrangeres*," have been published in France. Two of these edifying and curious letters" were written by Father Rasles, in which he gives a full account of his missionary labors among the Indians. The letters written by the Catholic Missionaries in our own country, have been translated from the French by Rev. W. J. Kip, and published under the title of "*Early Jesuit Missions in North America*."

The first letter of Rasles is addressed to his nephew, dated at Nanrantsouak, Indian name for Norridgewock, Oct. 15, 1722—in which he says :

The village in which I live is called NANRANTSOUAK, and is situated on the banks of a river which empties into the sea, at the distance of thirty leagues below. I have erected a Church there, which is neat and elegantly ornamented. I have indeed, thought it my duty to spare nothing either in the decoration of the building itself, or in the beauty of those articles which are used in our holy ceremonies. Vestments, chasubles, copes, and

*The name is spelt Rasles, Rasle, Ralle and Rale by different writers. We have followed the orthography in the original "*Letters*."

holy vessels, all are highly appropriate, and would be esteemed so even in our Churches in Europe. I have also formed a little choir of about forty young Indians, who assist at Divine Service in cassocks and surplices. They have each their own appropriate functions, as much to serve in the Holy Sacrifice of the Mass, as to chant the Divine Offices for the consecration of the Holy Sacrament, and for the processions which they make with great crowds of Indians, who often come from a long distance to engage in these exercises ; and you would be edified by the beautiful order they observe and the devotion they show.

They have built two Chapels at three hundred paces distance from the villiage ; the one, which is dedicated to the Holy Virgin, and where can be seen her image in relief, is above, on the river ; the other, which is dedicated to the Guardian Angel, is below, on the same river. As they are both on the road which leads either into the woods or into the fields, the Indians can never pass without offering up their prayers. There is a holy emulation among the females of the village, as to who shall most ornament the Chapel of which they have care, when the procession is to take place there ; all who have any jewelry, or pieces of silk or calico, or other things of that kind, employ them to adorn it.

The great blaze of light contributes not a little to the beauty of the church and of the chapels ; it is not necessary for me to be saving of the wax, for the country itself furnishes it abundantly. The islands of the sea are bordered by a kind of wild laurel, which in autumn produces a berry, a little like that borne by the juniper. They fill their kettles with these and boil them with water. In proportion as the water thickens, the green wax rises to the surface, where it remains. From a measure of about three bushels of this berry, can be made almost four pounds of wax. It is very pure and beautiful, but neither sweet nor pliable. After several trials, I have found, that by mingling with it an equal quantity of fat, either of beef or mutton, or of the elk, beautiful tapers can be made, firm and excellent for use. With twenty-four pounds of wax, and as much of fat, can be made

two hundred tapers of more than a foot in length. A vast quantity of these laurels are found on the islands and on the borders of the sea ; so that one person in a day can easily gather four measures, or twelve bushels of the berry. It hangs down like grapes from the branches of the tree. I have sent one branch of it to Quebec, together with a cake of the wax, and it has been found to be very excellent.

None of my neophytes fail to repair twice in each day to the Church, early in the morning to hear Mass, and in the evening to assist at the prayers which I offer up at sunset. As it is necessary to fix the imagination of these Indians, which is too easily distracted, I have composed some appropriate prayers for them to make, to enable them to enter into the spirit of the august sacrifice of our altars. They chant them, or else recite them in a loud voice during Mass.

Besides the sermons, which I deliver before them on Sundays and festival-days, I scarcely pass a week-day, without making a short exhortation to inspire them with a horror of those vices to which they are most addicted, or to strengthen them in the practice of some virtue.

After the Mass, I teach the catechism to the children and young persons, while a large number of aged people who are present, assist and answer with perfect docility the questions which I put to them. The rest of the morning, even to mid-day is set apart for seeing those who wish to speak with me. They come to me, in crowds, to make me a participator in their pains and inquietudes, or to communicate to me causes of complaint against their countrymen, or to consult me on their marriages and other affairs of importance. It is, therefore, necessary for me to instruct some, to console others, to re-establish peace in families at variance, to calm troubled consciences, to correct others by reprimands mingled with softness and charity ; in fine, as far as possible, to render them all contented.

After mid-day, I visit the sick and go round among the cabins of those who require more particular instructions. If they hold a council, which is often the case with these Indians, they

depute one of their principal men of the assembly to ask me to assist in their deliberations. I accordingly repair to the place where their council is held. If I think they are pursuing a wise course, I approve of it: if on the contrary, I have any thing to say in opposition to their decision; I declare my sentiments supporting them by weighty reasons, to which they conform. My advice always fixes their resolutions. They do not even hold their feasts without inviting me. Those who have been asked, carry each one a dish of wood or bark, to the place of entertainment. I give the benediction on the food, and they place in each dish the portion which has been prepared. After this distribution has been made, I say grace, and each one retires; for such is the order and usage of their feasts.

In the midst of such continued occupations, you cannot imagine with what rapidity the days pass by. There have been seasons, when I scarcely had time to recite my office, or to take a little repose during the night; for discretion is not a virtue which particularly belongs to the Indians. But for some years past I have made it a rule, not to speak with any person from the prayers in the evening until the time of Mass on the next morning. I have therefore forbidden them to interrupt me during this period, except for some very important reason, as for example, to assist a person who is dying, or some other affair of the kind, which it is impossible to put off. I set apart this time to spend in prayer or to repose myself from the fatigues of the day.

When the Indians repair to the sea shore, where they pass some months, in hunting the ducks and other birds, which are found there in large numbers, they build on an island a church, which they cover with bark, and near it they erect a little cabin for my residence. I take care to transport thither a part of our ornaments, and the service is performed with the same decency, and the same crowds of people as at the village.

You see then, my dear nephew, what are my occupations. For that which relates to me personally, I will say to you, that I neither hear, nor see, nor speak to any but the Indians. My food is very simple and light. I have never been able to con-

form my taste to the meat or the smoked fish of the savages, and my nourishment is only composed of corn, which they pound and of which I make each day a kind of hominy, which I boil in water. The only luxury in which I indulge, is a little sugar, which I mix with it to correct its insipidity. This is now wanting in the forest. In the spring the maple trees contain a liquor very similar to that which is found in the sugar-canes of the southern islands. The women employ themselves in collecting this in vessels of bark as it is distilled from the trees. They then boil it and draw off from it a very good sugar. That which is drawn off first is the most beautiful.

The whole nation of the Abnakis is Christian, and very zealous to preserve their religion. This attachment to the Catholic faith, has induced them, even to this time, to prefer our alliance to advantages which might be derived from an alliance with the English who are their neighbors. These advantages, too, of very great importance to the Indians. The facility of trading with the English, from whom they are distant, but one or two day's journey; the ease with which the journey can be made, the admirable market they would find there for the purchase of the merchandize that suits them; these things certainly hold out very great inducements. In place of which, in going to Quebec, it is necessary to take more than a fortnight to reach there, they have to furnish themselves with provisions for the journey, they have different rivers to pass and frequent portages to make. They are aware of these inconveniences, and are by no means indifferent to their interests, but their faith is infinitely more dear to them; and they believe that if they detach themselves from our alliance, they will shortly find themselves, without a missionary, without a sacrifice, with scarcely any exercise of their religion, and in manifest danger of being replunged into their former heathenism. This is the bond which unites them to the French.

He gives also the following account of the attempt made by the English to take him prisoner in Jan. 1712:

“ I had remained alone in the village, with only a small number of old men and infirm persons, while the rest of the Indians were at the hunting grounds. The opportunity seemed to them a favorable one to surprise me, and with this view they sent out a detachment of two hundred men.* Two young Abnakis, who were engaged in the chase along the sea-shore, learned that the English had entered the river, and they immediately turned their steps in that direction to observe their progress. Having perceived them at ten leagues distance from the village, they out-stripped them in traversing the country to give me warning and to cause the old men, females and infants to retire in haste. I had barely time to swallow the consecrated wafers, to crowd the sacred vessels into a little chest, and to save myself in the woods. The English arrived in the evening at the village, and not having found me, came the following morning to search for me, even in the very place to which we had retreated. They were scarcely a gun-shot distant when we perceived them, and all I could do was to hide myself with precipitation in the depths of the forest. But as I had not time to take my snow shoes, and besides had considerable weakness remaining from a fall which took place some years before, when my thigh and leg were broken, it was not possible for me to fly very far. The only resource which remained to me was to conceal myself behind a tree. They began immediately to examine the different paths worn by the Indians, when they went to collect wood, and they penetrated even to within eight paces of the tree which concealed me. From this spot it would seem as if they must inevitably discover me; for the trees were stripped of their leaves; but as if they had been restrained by an invisible hand, they

*Col. Westbrook's expedition.

immediately retraced their steps, and repaired again to the village.

It is thus that through the particular protection of God, I escaped from their hands. They pillaged my church and humble dwelling,* and thus reduced me almost to death by famine in the midst of the woods. It is true, that as soon as they learned my adventure in Quebec, they immediately sent me provisions ; but these could not arrive till very late, and during all that time I was obliged to live destitute of all succor, and in extreme need.

The second letter of Rasles, is written to his brother, dated at Nanrantsouak, Oct. 18, 1723 ; in which he gives a full and minute account of his journeys among the Indians, the manners, customs, language and superstitions of the different tribes, and the following history of the Norridgewocks, which differs widely from the statements of English writers and official documents that are still preserved.

“ This mission is about twenty-four leagues distant from Pentagouet, and they reckon it to be an hundred leagues from Pentagouet to Port Royal. The river which flows through my mission, is the largest of all those which water the territories of the Indians. It should be marked on the maps by the name of Kinibeki ; and it is this which has induced the French to give these Indians the name of Kanibals. This river empties into the sea at Sankderank, which is only five or six leagues from Pemaquit. After having ascended forty Leagues from Sankderank, you arrive at my village, which is on the height of a point of land. We are, at the most, distant only two days journey from the English settlements, while it takes us more than a fortnight to reach Quebec, and the journey is very painful and difficult. It would therefore be natural that our Indians should trade with the English, and every possible inducement has been

*Rasles' Dictionary of the Abnakes' language, and the strong box containing his chapel furniture.

held out to them, to attract and gain their friendship; but all these efforts were useless, and nothing was able to detach them from their alliance with the French. And yet the only tie which unites us so closely, is their firm attachment to the Catholic faith. They are convinced that if they give themselves up to the English, they will shortly find themselves without a missionary, without a sacrifice, without a sacrament, and even without any exercise of religion, so that little by little, they would be plunged again into their former heathenism. This firmness of our Indians has been subjected to many kinds of tests by their powerful neighbors, but without their being able to gain anything.

At the time that the war was about to be rekindled between the European powers, the English governor, who had lately arrived at Boston, requested a conference with our Indians by the sea shore, on an island which he designated.* They consented, and begged me to accompany them thither, that they might consult me with regard to any artful propositions which might be made to them, so that they could be assured their answers would contain nothing contrary to their religion, or the interest of the King's service. I therefore followed them, with the intention of merely remaining in their quarters to aid their councils without appearing before the Governor. As we approached the island, being more than two hundred canoes in number, the English saluted us with the discharge of all the cannon of their ships, and the Indians responded to it by a similar discharge from all their guns. Immediately afterwards the Governor appeared on the island, the Indians hastily landed and I thus found myself where I did not desire to be, and where the Governor did not wish that I should be. As soon as he perceived me, he advanced some steps to where I was, and after the usual compliments, returned to the midst of his people, while I rejoined the Indians.

"It is by the order of our Queen," said he, "that I have

* This was Governor Dudley. They met at Casco. It is impossible to reconcile Rasles' account of this interview with the English account.

come to see you. She earnestly desires that you should live in peace. If any of the English should be so imprudent as to wrong you, do not think to avenge yourselves, but immediately address your complaints to me, and I will render you prompt justice. If war should happen to take place between us and the French, remain neutral, and do not in any way mix yourselves in our difficulties. The French are as strong as we are; permit us therefore, to settle our own quarrels. We will supply your wants, we will take your furs, and we will afford you our merchandise at a moderate price." My presence prevented him from saying all that he had intended; for it was not without design that he had brought a minister with him.

When he had ceased speaking, the Indians retired to deliberate among themselves, on the answer they should make. During this time the Governor took me aside. "I pray you Monsieur," said he, "do not induce the Indians to make war on us." I replied to him, "that my religion and my character as a priest, engaged me to give them only the councils of peace." I should have spoken more, had I not found myself immediately surrounded by a band of some twenty young warriors, who feared lest the Governor wished to take me away. Meantime, the Indians advanced and one of them made the following reply.

"Great chief, you have told us not to unite with the Frenchman in case that you declare war against him. Know that the Frenchman is my brother, we have one and the same prayer, both for him and ourselves, and we dwell in the same cabin at two fires, he is at one fire and I am at the other fire. If I should see you enter the cabin on the side of the fire where my brother the Frenchman is seated, I should watch you from my mat where I am seated at the other fire. If, observing you, I perceived that you had a hatchet, I should think, what does the Englishman intend to do with that hatchet? Then I should raise myself from my mat to see what he is going to do. If he lifted the hatchet to strike my brother the Frenchman, I should seize mine and rush at the Englishman to strike him. Would it be possible for me to see my brother struck in my cabin, and

I remain quiet on my mat? No, no, I love my brother too well not to defend him. Thus I would say to you, Great Chief, do nothing to my brother, and I will do nothing to you. Remain quiet on your mat, and I shall remain quietly on mine."

Thus the conference ended. A short time afterwards, some of our Indians arrived from Quebec, and reported that a French ship had brought the news of war being renewed between France and England. Immediately our Indians, after having deliberated according to their custom, ordered their young people to kill the dogs, to make a war feast, and to learn there who wished to engage themselves. The feast took place, they arranged the kettle, they danced, and two hundred and fifty warriors were present. After the festival they appointed a day to come to confession. I exhorted them to preserve the same attachment to their prayer that they would have in the village; to observe strictly the laws of war; not to be guilty of any cruelty, never to kill any one except in the heat of combat; to treat humanely those who surrendered themselves prisoners, &c.

The manner in which these people make war, renders a handful of their warriors more formidable than would be a body of two or three thousand English soldiers. As soon as they have entered the enemy's country, they divide themselves into different parties; one of thirty warriors, another of forty, &c. They say to each other, "To you we give this hamlet to devour;" (that is the expression,) "To those others we give this village, &c." Then they arrange their signal for a simultaneous attack, and at the same time on different points. In this way our two hundred and fifty warriors spread themselves over more than twenty leagues of country, filled with villages, hamlets and mansions. On the day designated they made their attack together early in the morning, and in that single day, swept away all that the English possessed there, killed more than two hundred, and took five hundred prisoners, with the loss on their part, of only a few warriors slightly wounded. They returned from this expedition to the village, having each one or two canoes loaded with the plunder they had taken.

During the time that the war lasted they carried desolation into all the territories which belonged to the English, ravaged their villages, their forts, their farms, took an immense number of their cattle, and made more than six hundred prisoners. At length these gentlemen, persuaded with reason that in keeping my Indians in their attachment to the Catholic faith, I was more and more strengthening the bonds which united them to the French; set in operation every kind of wile and artifice to detach them from me. Neither offers nor promises were spared to induce the Indians to deliver me into their hands, or at least, to send me back to Quebec, and take one of their ministers in my place. They made many attempts to surprise me and carry me off by force: they even went so far as to promise a thousand pounds sterling to any one who would bring them my head. You may well believe, my dear brother, that these threats are able neither to intimidate me, nor diminish my zeal. I should be only too happy, if I might become their victim, or if God should judge me worthy to be loaded with irons, and to shed my blood for the salvation of my dear Indians.

At the first news which arrived of peace having been made in Europe, the Governor of Boston sent word to our Indians, that if they would assemble in a place which he designated, he would confer with them on the present conjuncture of affairs.* All the Indians accordingly repaired to the place appointed, and the Governor addressed them: "Men of Naranhous, I would inform you that peace is made between the King of France and our Queen; and by this treaty of peace, the King of France has ceded to our Queen, Plaisance and Portrail, with all the adjacent territories. Thus if you wish, we can live in peace together. We have done so in former times, but the suggestions of the French have made you break it; and it was to please them that you came to kill us. Let us forget all these unfortunate affairs, and cast them into the sea, so that they shall not appear any more, and we may be good friends."

* War closed by Treaty of Utrecht, 1713.

"It is well," replied the orator in the name of the Indians, "that the Kings should be at peace; I am contented that it should be so, and have no longer any difficulty in making peace with you. I was not the one who struck you during the last twelve years. It was the Frenchman who used my arm to strike you. We were at peace, it is true. I had even thrown away my hatchet, I know not where, and I was reposing on my mat, thinking of nothing; the young men then brought a message which the Governor of Canada had sent, and by which he said to me, "My son, the Englishman has struck me; help me to avenge myself; take the hatchet and strike the Englishman. I who have always listened to the words of the French Governor, search for my hatchet, I find it entirely rusted; I burnish it up; I place it at my belt to go and strike. Now the Frenchman tells me to lay it down; I therefore throw it far from me, that no one may longer see the blood with which it is reddened. Thus let us live in peace. I consent to it.

"But you say that the Frenchman has given you Plaisance and Portrail, which is in my neighborhood, with all the adjacent territories. He may give you what he pleases, but for me, I have my land, which the Great Spirit has given me to live upon; as long as there shall be a child remaining of my nation, he will fight to preserve it."

Everything ended in this friendly way; the Governor made a great feast for the Indians, after which each one withdrew.

The happy arrival of peace and the tranquility they began to enjoy, suggested to the Indians the idea of rebuilding our church, ruined during a sudden irruption which the English made while they were absent from the village.* As we were very far removed from Quebec, and were much nearer Boston, they sent a deputation thither of several of their principal men of the nation to ask for workmen, with the promise of paying them liberally for their labor. The Governor received them with great demonstrations of friendship, and

* Col. Hutton's expedition in 1705.

gave them all kinds of caresses. "I wish myself to rebuild your church," said he, "and I will spend more for you than has been done by the French Governor, whom you call your father. It would be his duty to rebuild it, since it was, in some degree, for his sake that it was ruined, by inducing you to strike me; for as for me, I defend myself as I am able. He, on the contrary, after having used you for his defence, has abandoned you. I will do much more for you, for not only will I grant you the workmen, but I wish also to pay them myself, and to defray all the other expenses of the edifice which you desire to have erected. But as it is not reasonable that I who am English, should build a church without placing there also an English minister to guard it, and to teach the prayer, I will give you one with whom you will be contented; and you shall send back to Quebec the French minister who is now in your village."

"Your words astonish me," replied the deputy of the Indians, "and you excite my wonder by the proposition which you make to me. When you first came hither, you saw me a long time before the French Governors; but neither those who preceded you, nor your ministers have spoken to me of prayer of the great Spirit. They have seen my furs, my skins of the beaver and the elk; and it is about these only, they have thought; these they have sought with the greatest eagerness, so that I was not able to furnish them enough; and when I carried them a large quantity, I was their great friend, but no farther. On the contrary, my canoe having one day missed the route, I lost my way and wandered a long time at random, until at last I landed near Quebec, in a great village of the *Algonquins*, where the black robes* were teaching. Scarcely had I arrived when one of the black robes came to see me. I was loaded with furs, but the French black robe scarcely deigned to look at them. He spoke to me at once of the Great Spirit of Paradise, of hell, of the prayer, which is the only way to reach heaven. I heard him with pleasure, and was so much delighted in his conversations, that I remained a long time in that village, to

* The Jesuits.

listen to them. In fine, the prayer pleased me, and I asked him to instruct me. I demanded baptism, and I received it. At last I returned to my country, and related what had happened to me. They envied my happiness, they wished to participate in it. They departed to find the black robe, and demand of him baptism. It is thus that the French have acted towards me. If as soon as you had seen me, you had spoken to me of the prayer, I should have had the unhappiness to pray as you do, for I was not capable of discovering whether your prayer was good. Thus I tell you that I hold to the prayer of the French. I agree to it, and I shall be faithful to it, ever, until the earth is burnt up and destroyed. Keep then your workmen, your gold and your minister, I will not speak to you more of them; I will ask the French Governor, my father, to send them to me."

Indeed, Monsieur, the Governor had no sooner been apprised of the ruin of our church, than he sent some workmen to rebuild it. It possesses a beauty which would cause it to be admired even in Europe, and nothing has been spared to adorn it. You have been able to see by the detail I have given in my letter to my nephew, that in the depths of these forests, and among these Indian tribes, the divine service is performed with much propriety and dignity. It is to this point that I am very attentive, not only when the Indians reside in the village, but also all the time that they are obliged to remain by the sea shore, where they go twice each year for the purpose of obtaining means of subsistence. Our Indians have so entirely destroyed the game in this part of the country, that during ten years they have scarcely found either elk or roebuck. The bears and beavers have also become very rare. They have scarcely anything on which to live, but Indian corn, beans and pumpkins. They grind the corn between two stones to reduce it to meal, then they make it into a kind of hominy, which they often season with fat or dried fish. When the corn fails, then they search in the ploughed lands for potatoes, or acorns, which last they esteem as much as corn. After having dried them they

are boiled in a kettle with ashes to take away the bitterness. For myself I eat them dry, and they answer for bread.

At a particular season of the year, they repair to a river not far distant, where during one month the fish ascend in such great numbers, that a person could fill fifty thousand barrels in a day, if he could endure the labor. They are a kind of large herrings, very agreeable to the taste when fresh, crowding one upon another to the depth of a foot. They are drawn out as if they were water. The Indians dry them for eight or ten days, and live on them during all the time that they are planting their fields.

It is only in the spring that they plant their corn, and they do not give it their last tillage until towards Corpus Christi day. After this they deliberate as to what spot on the sea shore they shall go to find something to live on until the harvest, which does not ordinarily take place until a little after the festival of the assumption; (The 15th of August.) When their deliberations are over, they send a messenger to pray me to repair to their assembly. As soon as I have arrived there, one of them addresses me thus, in the name of all the others: "Our father, what I say to you, is what all those whom you see here would say; you know us, you know that we are in want of food; we have had difficulty in giving the last tillage to our fields, and now have no other resource until the harvest, but to go and seek provisions by the sea shore. It will be hard for us to abandon our prayer, and it is for this reason we hope you will be willing to accompany us, so that while seeking the means of living, we shall not at all interrupt our prayer. Such and such persons will embark you; and what you have to carry with you shall be distributed in the other canoes. This is what I have to say to you." I have no sooner replied to them *kekikberba*, (it is an indian name, which implies, I hear you, my children, I agree to what you ask,) than they all cry out together, *oriorie*, which is an expression of thanks. Immediately we leave the village.

As soon as they reach the place where they are to pass the night; they fix up stakes at intervals, in the form of a chapel;

they surround them with a large tent made of ticking, which has no opening except in front. It is all finished in a quarter of an hour. I always carry with me a beautiful board of cedar about four feet in length, with the necessary supports, and this serves for an altar, while above it they place an appropriate canopy. I ornament the interior of the chapel with very beautiful silk cloths; a mat of reeds, dyed and admirably made; a large bear skin serves for a carpet. They carry this always prepared, and no sooner are they settled down than the chapel is arranged. At night I take my repose on a carpet; the Indians sleep in the air in the open fields, if it does not rain; but if the snow or rain falls, they cover themselves with bark which they carry with them, and which they have rolled out until it resembles cloth. If the journey be made in the winter, they remove the snow from a space large enough for the chapel to occupy, and arrange it as usual. There each day, are made the morning and evening prayers; and the sacrifice of the mass is offered up.

When the Indians have reached their destination, the very next day they occupy themselves in raising the church, which they dress up with their bark cloths. I carry with me my plate and everything which is necessary to ornament the choir, which I hang with silk cloths and beautiful calicos. Divine service is performed there as at the village, and in fact they form a village with all their wigwams made of bark, which are all prepared in less than an hour.

Both of these letters he closes with the determination to remain with his beloved people, although he knew the dangers that threatened him from his enemies. In the midst of his perils he says, "Nothing but death shall separate me from my flock, I count not my life dear unto myself, so that I may finish my course with joy."

This spirit is thus represented by Deering in his Tragedy of Carrabasset :

“ What ! to gain

A few short years, (for few they are at most)

Should I relinguish that to which a life

Hath been devoted ? No, it cannot be.

The slender fabric, that with so much care

And labor was erected, still requires

My feeble aid ; and, should I leave it now,

Who would prevent its tottering to its fall ?

To me this blind deluded race are precious ;

'T was for their benefit I sought these wilds,

And here will I remain till hope expires.”

The following translation* of a letter dated the very day of the destruction of Norridgewock is found in the Massachusetts Historical Collections, vol. 8, p. 245.

Mon. Ralley the Romish Priest at Norridgewalk, his letter to his Rev. Father dated August 12th, 1724, the very day that Captain Harmon and his men slew him and a number of Indians.

(Copy.)

NARRIDGEWALK, Aug. 23, N. S.

12. O. S.

My Rev. Father,

My people are returned from their last expedition wherein one of their bravest champions was killed, believing there was about two hundred English divided in three partys or bands to drive them out of their camp, and expecting a further number to enforce them, in order to ruin all the corn in the fields without doubt but I said to them how could that be, seeing we are daily surrounding and making inrodes upon them every where in the midst of their land, and they not coming out of their fort, which they have upon our own land, besides in all the warr you

*The orthography of this letter is bad ; probably a rough translation from the French. We publish it from the copy.

have had with them, did you ever see them come to attack you in the spring, summer, or in the fall, when they knew you were in your habitations, you knew it you say yourselves that they never did but when you was not, but when you were in the woods, for if they knew there were but 12 or 15 men in your dwellings they dare not approach you with one hundred. We told you after the fall fight of Kee Kepenaglieseek that the English would come with the nation of Irognas to revenge themselves, you opposed it, and said they would not and yet they did, you see now whether you are in the right. I had reason to believe it, founded on the kings word, who could ever think he should forge such a falsehood, and how should I then answer right. And it was to make good their false designs that they come here to show themselves a master of your land (contrary to my expectation) where they would not have a Romish Priest to dwell, and if they did not burn the church it is because I did send them word in your behalfe that if they did burn it you should burn all their temples, therefore there was an order to the officer not to burn any thing, they hearken to all my reasons afforegocing but follow their own, they design to quitt the village for a fortnight and to goe five or six leagues up the river they proposed it to me and I have given them my consent.

I just now received a letter from father Loveijat with four cod fish out of eight that he sent me, the bearers have eat four by the way and said it was a case of necessity being for want of provisions though their village is full of cod fish out of 15 or 16 vesselles they have taken, the father sent me word that by a suitable opportunity he shall send me more, and has sent me word that they have newly taken three vessells and killed ten men some on the spot and others by reason they revolted who had spared their lives, they have attempted to burn the fort St. George by two fire ships or vessells, but for want of wind they miscarried. The fire began to take the wood part of the fort whereupon they heard the English make a great cry and lamentation, some of them coming out of the fort to attempt to extinguish the fire, which the Indians could not kill by reason of their

being posted on the contrary side, they not foreseeing that the English could come out of the fort on that side, the fire of one of the vessels went out soon of it selfe and the English had it. After that nine of the Indians went off in a vessell, where they were attacked by two English vessells they engaged some time, and the Indians haveing no more powder attempted to board one of them but they shunned it, therefore the Indians were obliged to retire, eleven other Indians went in a vessell and espied two English vessells in the road and went to plunder them, but seeing they were full of men, and themselves not able to stand them, did save themselves by swimming ashore and leaving their vessells. Says the father, I attribute the bad success to their ingratitude to God and disobedience to me, a vessell said he which came from the mines to bring us prosisions, said that an English man assured him that they had a very great inclination to peace at Boston and he doubted not but it would be concluded the next fall, which appears very probable because a vessel which went from hence to Boston to bring a ransom for the prisoners that are here, is not returned, notwithstanding the same time is long since expired, and I have answered them that did not agree with the counsle Dr. Orange, that was resolved to keep their land, I further said that I would never permit my people to receive a ransom for those they take for there is not one but would ransom himselfe and if we should hearken to it, the English would never think to return the land, for the loss of their people, that they would easily buy &c. The father Loyard wrote to him that his people with Kinckemoeks have been in two partys to make an attempt on the English at Port Royall, one of these partys attacked the fort it selfe where they did kill six men and burnt two houses after they had plundered them, and the other party is not yet returned back. My people are absolutely willing to return to those forts where one of their brave champions was killed in the last party. I am very glad that Mr. L'entendant has accepted my present, they have brought me my chocolate the two bills that James was to have brought with him was cast away, by over setting a canoe ; I am

well stocked with chocolate for a long time which I came easily by, and it shall not be presently carried away, for it is very weighty, as for the remaining part do you keep for me, it may be it troubles you as much as it would trouble me if I had it. The father Dupy had a warehouse where I put all the wollen and linnen shot and powder as well as the blanketing and gun you got for me. Since the canoe of the Harones was here, I added those things to his merchandize for him, to make the best profit—as for me I'm contented and I think well paid, the wine shall be put in the cellar to be mixed with that of the house, if the tobacco were here it should be put in the magazine, I am very much obliged to you my Rev. Father for the care you take of me, you are willing I should live as a chanoine till the spring, by the plentiful supply you have sent me by Panseawen, I have yet considerable for my selfe for the winter. Since thou has sent me some wine, I take a glass after my mass, but I dont find it keeps me so well as a dram of brandy. I want nothing but Spanish wine for the mass I have enough for my selfe for above 12 months, therefore I pray the 3d time to send no more wine, I shall send for more when I want.

INTERCEPTED LETTER FROM RALLE, 1724.—TAKEN FROM
MASS. HIST. COLLECTIONS—VOL. 8, PAGE 266.

MY people returned in the spring, having learnt what had passed in the winter, made a party of forty men against the English, not with a design to kill, but to put them in mind of their word, and to make them draw off. In one night they ranged near ten leagues of the country where the English had settled, broke into their houses, bound their men, which they made prisoners to the number of sixty-four, pillaged their houses and burnt all—and this party being returned, another fitted out to pillage and burn many houses with, we hear, a stone fort; and at length, they took up the hatchet against the English, and carried it to a village of Canada. The warriors set out on their way, and being arrived here, I embarked with them to go to war, being in all, 160, we arrived at the village

they went to attack, which consisted of fifty fair houses, supported by five forts, two of stone and three of wood. At break of day, ten Englishmen coming out of their stone fort with arms, seven of my people set upon them, killed some, but one of ours being wounded in the thigh was brought to the camp, and the English dare not, after that, come out of their stone fort any more, where all the inhabitants had sheltered themselves to the number of 600 men, besides women and children. My people still inviting them to come out, and nobody appearing, they fell upon the houses supposing the inhabitants had been there, which they found empty, and pillaged and burnt them all with their three forts of wood; they burnt all their works of wood, filled up their wells, killed their cattle, oxen, cows, horses, sheep, swine; and these 600 miserable Englishmen saw all this without daring to come out; and as for myself to pleasure the English, I made my appearance and shewed myself to them several times, which perhaps increased their fury against me, while they saw me, but dare do nothing to me although they knew that the governor had set my head at a thousand livres sterling; I shall not part with it nevertheless for all the sterling money in England. But that which I see most perplexing and pittiful in all, is, that the English still keep their forts, and the Indian arms not being able to do any thing against them, they remain still, masters of the land, and unless the French join with the Indians, the land is lost. This is what now discourageth the Indians, for which reason they have left Norridgewock fort for to people the villages of Canada: they would have carried me with them but I bid them go. But as for me, I remain, and they are gone, and about eight or nine stays here with me. We know that the Court shall judge concerning this country and the Indians have quitted being persuaded that the English to revenge themselves for the damage we have done will come and burn Norridgewock.

The letter aforewritten was taken among Seb. Ralle's papers at Norridgewock.—J. WILLARD.

Endorsed, "Letter from Seb. Ralle, 1724."

Francis, in his "Life of Rasles," thus alludes to the plunder of the church, "strong box," &c.

"Rale speaks of the plunder of his church and house, without telling what was carried away. In the alarm of his flight, he had left behind his papers, in his "strong box," as it is commonly called. Of these Westbrook's party took possession. The solitary priest must have felt the loss deeply. A portion of these papers, we are told, were letters he had received from the Governor of Canada.

But the most valuable part of the plunder was Rale's manuscript Dictionary of the Abnaki Language. This dictionary, to which I have before referred, had been a favorite labor with him for many years; and the students of scientific philology will never cease to be grateful to him for the patient toil he expended on the work. The original manuscript, carefully preserved in strong binding, is now in the library of Harvard College, to which it was presented by Middlecott Cooke. It is a quarto volume, in Rale's own hand-writing.

The work is divided into two parts. The first is a dictionary of the Abnaki dialect, in French and Indian, the French word or phrase being given first, and then the corresponding Indian expression, generally, though not uniformly, in distinct columns. Two hundred and five leaves, a comparatively small part of which have writing on both sides, and the remainder on one side only, make up this part. The second part has twenty-five leaves, both sides of which are generally filled with writing. It is entitled *Particulæ*, an account of the *particles*, the Indian words being placed first, and the explanations given in French or Latin.

One can scarcely look at this important manuscript, with its dingy and venerable leaves, without associations of deep interest with those labors, and that life in the wilderness, of which it is now the only memorial. Students of the Indian dialects have most justly considered it a precious contribution to the materials of philological science. Many years ago, its value arrested the

attention of that highly distinguished scholar, Mr. John Pickering, to whose studies in the philosophy of language the literary public is so deeply indebted. In 1818, he published, as an appendix to his remarks on the "Orthography of the Indian Languages of North America," an accurate account of Rale's manuscript dictionary, expressing the hope that it might as soon as possible be published. The so much desired object was not effected till 1833. To Mr. Pickering's persevering interest and labors, therefore, we owe it, that this very important document of Indian language is placed beyond the reach of the accidents to which manuscripts are ever liable.

A force was detached, according to Hutchinson, consisting of two hundred and eight men, under the command of Captains Harman, Moulton, and Bourn, and Lieutenant Bean, who, on the 8th of August, (O. S.) 1724, left Richmond Fort on the Kennebec. Three Mohawk Indians were in the party. The next day brought them to Teconnet. Here they left forty of their men to guard the seventeen whale boats, in which they had ascended the river. The remainder of the company began their march, on the 10th, for Norridgewock. In the evening of the same day, they saw two Indian women, whom they fired upon, one, the daughter of Bomaseen, was killed; the other, his wife, was taken prisoner, and gave them information about the state of things at Norridgewock. On the 12th, about mid-day they were near the fated village. Here the troops were divided. Harman, with sixty or eighty men, filed off in the direction of the Indian cornfields, where it was supposed some of them might be found. Moulton, with the rest of the soldiers proceeded directly to the village, which they reached at about three o'clock. The party advanced in the most cautious silence, without at first seeing one of the inhabitants. But soon one of them came out of his wigwam, and looking around, saw the enemy close upon him. He shouted the war-whoop, and ran for his gun. The alarm rang through the village, which then consisted of about sixty fighting men, besides the aged, the women and children.

The warriors rushed forth to the fight, and the rest fled. Moulton, believing that the Indians in their hurry and confusion, would overshoot, reserved the fire of his men till they had discharged their muskets. It was as he expected; not one of the English was hurt. The fire of the company which followed, made havoc among the Indians, who discharged their guns once more, and then fled precipitately towards the river. Some sprang into canoes, but had no paddles; others swam, and a few of the tallest forded the stream, the water being about six feet deep at that time. Their pursuers hurried after them, and shot them in the water. It was believed that not more than fifty of the whole village gained the opposite bank; and of these some fell from the English balls before they could reach the woods.

Moulton's soldiers then returned to the village. There they found Rale firing from one of the wigwams upon a few of the English who had not joined in the pursuit. Moulton had given orders not to kill the priest. But a wound inflicted upon one of the English by Rale's fire from the wigwam, so exasperated Jaques, a lieutenant, that he burst the door, and shot Rale through the head. This disobedience of orders Jaques excused by alleging, that when he broke into the wigwam, Rale was loading his gun, and declared, "that he would neither give nor take quarter." How little confidence can be placed in this statement of the lieutenant we learn from the fact, that according to Hutchinson, Moulton himself doubted its truth at the time, and utterly disproved the action.

An old Indian chief, named Mogg,* who had killed one of the Mohawks from his wigwam, was shot, and his helpless squaw and children were butchered. The other noted warriors found among the dead were Bomaseen, Job, Carabasset, Wissememet, and Bomaseen's son-in-law.

*Mogg Megone.

NOTE. The quotations above cited, taken from various authorities, we publish without criticism, leaving the reader to form his own judgment from the testimony. Much of speculation exists in the public mind relative to the true character of Sebastian Rasles. We simply venture the opinion that a shade of imperfection rests upon his character.

The following account of the massacre is recorded in the 7th vol. Mass. Hist. Collections, p. 254.

On the 23d of August, [O. S. 12th,] 1724, several hundred men came to NANRANTSOUAK. In consequence of the thickets with which the village was surrounded, and the little care taken by the inhabitants to prevent a surprise, the invaders were not discovered until the very instant they made a discharge of their guns, and their shot had penetrated the Indian wigwams. There were not above fifty fighting men in the village. These took to their arms, and ran out in confusion, not with any expectation of defending the place against an enemy already in possession, but to favor the escape of their wives, their old men and children, and to give them time to gain the other side of the river, of which the English had not then possessed themselves.

The noise and tumult gave Father Rasles notice of the danger his converts were in. Not intimidated, he went out to meet the assailants, in hopes to draw all their attention to himself and secure his flock at the peril of his own life. He was not disappointed. As soon as he appeared the English set up a shout, which was followed by a shower of shot, and he fell near a cross, which he had erected in the middle of the village, and with him seven Indians who had accompanied him to shelter him with their own bodies. The Indians, in the greatest consternation at his death, immediately took to flight, and crossed the river some by fording and others swimming. The enemy pursued them until they entered far into the woods; and then returned, and pillaged and burnt the church and the wigwams. Notwithstanding so many shot had been fired, only thirty of the Indians were slain, and fourteen wounded. After having accomplished their object, the English withdrew with such precipitation that it seemed rather a flight than a victory.

“The ‘strong box’ which contained his papers and inkstand, is also preserved. It is of a curious and complicated construction. In the lower part is a secret drawer or compartment, to

which one unacquainted with the manner of opening it can scarcely find access without breaking the box. On the inside of the lid are pasted two engravings, in a rude style, representing the scourging of Jesus and the crowning with thorns.—The box after long continuing in the possession of Col. Westbrook's family, has been deposited by one of his descendants in the collection of the Mass. Hist. Society." *Francis' Life*, p. 299.

Rasle's "Vade Mecum," or Prayer Book, is now in the possession of William Willis, Esq., of Portland. It is truly a venerable looking Volume. It probably accompanied the Jesuit in all his wanderings among the Norridgewock's. It was taken at the time of the massacre, by Col. Harman.

The following is the description of Old Point, by Francis, in his life of Rasles.

"Whoever has visited the pleasant town of Norridgewock, as it now is, must have heard of *Indian Old Point*, as the people call the place where Rale's village stood, and perhaps curiosity may have carried him thither. If so, he has found a lovely, sequestered spot in the depth of nature's stillness, on a point around which the waters of the Kennebec, not far from their confluence with those of Sandy River, sweep on in their beautiful course, as if to the music of the rapids above; a spot over which the sad memory of the past, without its passions, will throw a charm, and on which, he will believe, the ceaseless worship of nature might blend itself with the aspirations of Christian devotion. He will find, that vestiges of the old settlement are not wanting now; that broken utensils, glass beads, and hatchets, have been turned up by the husbandman's plow, and are preserved by the people in the neighborhood; and he will turn away from the place with the feeling, that the hatefulness of the mad spirit of war is aggravated by such a connection with nature's sweet retirements."—p. 321.

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